

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 12, Sunday, Twenty-third Sunday after Pentecost. St. Livinus, Bishop and Martyr.
- „ 13, Monday.—St. Nicholas I., Pope and Confessor.
- „ 14, Tuesday.—St. Lawrence, Bishop and Confessor.
- „ 15, Wednesday.—St. Gertrude, Virgin.
- „ 16, Thursday.—St. Stanislaus Kostka, Confessor.
- „ 17, Friday.—St. Gregory Thaumaturgus, Bishop and Confessor.
- „ 18, Saturday.—Dedication of the Basilicas of SS. Peter and Paul.

St. Lawrence, Bishop and Confessor.

St. Lawrence O'Toole, son of one of the lesser Irish princes, was, when only thirty years of age, unanimously elected Archbishop of Dublin, in 1162. This exalted station rendered still more conspicuous the virtues of which he had already given ample proof. His one aim was to eradicate from his diocese all abuses, and raise his people to a higher level of sanctity. His mildness, prudence, and well known austerity contributed most effectively to render his effort successful. The poor always found in him a compassionate father, particularly in the calamities which befell Ireland in consequence of the invasion of the savage Strongbow and his freebooting companions. St. Lawrence took part in the Third General Council of Lateran, in 1179, and died in the following year, in Normandy. When reminded during his last illness to make his will, he answered: 'Thank God that I have not a penny left in the world to dispose of.'

St. Gertrude, Virgin.

St. Gertrude was for many years superioress of a community of Benedictine nuns in Saxony. By fasting, perfect conformity to the rule of her Order, constant denial of her own will, and frequent meditation on the Passion of our Blessed Redeemer, she endeavored to check the growth of any inordinate affection, and unite all the powers of the soul in a pure and intense love of God. She died in 1292, after having enriched the Church with writings which are of incalculable utility to all who aim at spiritual perfection.

GRAINS OF GOLD

CHARITY.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let some good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head ;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified
If something good be said.

And so I charge ye, by the thorny crown,
And by the Cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said.

No more than one visit to the Blessed Sacrament is sometimes necessary to change immediately the dispositions of a heart, and to cause the sweetest repose and full content to succeed the greatest trouble and sorrow.—Bourdaloue.

The Storyteller

THE PEACEMAKER

The Bee Hive was a large establishment in a hustling near-to-New York town. It had dozens of different departments, for it seemed to sell everything from coals to china. But Violet Clayton had nothing to do with anything but the mantle show-room, where she spent her days in displaying on her graceful shoulders the cheap, ready-made jackets and coats which on her had a very superior air to that which they would bear when worn by their future owners.

Mrs. Clayton was a mystery to all her fellow-assistants. She was very, very pretty, she was manifestly poor, but in manners and bearing she was far above her present position, and Mrs. Wilson, the head of the department, was responsible for the remark that she looked far more like an actress than a department store saleswoman.

She was very silent and very proud. She made friends with nobody, and she seemed to resent all advances made to her. She was paid seven dollars a week, and lived out—a wage which, even though dinner and tea were provided at the Bee Hive, did not leave much margin for other expenses.

If she was a puzzle at the Bee Hive, she was a greater one still to Miss Ward, the kind-hearted proprietress of Osborne Lodge, a beautiful old mansion at South Hill, opened a year or two before as a boarding-house for people of limited means, and always full because its mistress tried to make it seem like a real home to its inmates.

Mrs. Clayton had a tiny room on the second floor, looking out on to the garden with its big velvety lawn, and the fine old trees which must have been planted a hundred years. The tears started to her eyes when she first saw this beautiful old garden, and the flowers of every color which bloomed in its borders.

'I have not seen a garden like that for years; it looks so bright and homelike,' she said wistfully to Miss Ward.

'I hope you will try to feel that Osborne Lodge is a sort of second home,' answered the kind old maid. 'Forgive me if I wound you, but have you lost your husband, or does Mr. Clayton's business force him to live abroad that you are alone?'

Her eyes grew hard, the tears froze on them, and there came a defiant flash into their hazel depths.

'I lost my husband two years ago,' she said coldly. 'Please never mention him. I don't think I could bear it.'

To Miss Ward's surprise, everyone at Osborne Lodge liked Mrs. Clayton. She had fancied she would freeze most of the boarders by her reserve and cold manner, but all the girls in the house fell in love with her at once; and, as for the men, before she had been there a week, Charles Meadows, a shy young lawyer's clerk who hardly spoke six words to anyone, had confided to her his engagement to 'the dearest girl in the world,' and even exhibited to her a blurred little photograph of the same girl done on the beach at Brighton.

As the summer ripened, Miss Ward grew to love Violet Clayton dearly, and yet one thing alone troubled the spinster. Friendly as she was with everyone at Osborne Lodge, she never spoke of her past life, her friends, her relations, her husband, or his calling, and when the summer waned no one knew more about her than on the May morning when she first arrived. She was employed in the mantle department at the Bee Hive, and her husband had been dead two years. This remained the extent of anyone's information.

It was in November, the gloomiest month of all the year, that Miss Ward solved the mystery of Mrs. Clayton's life, and received her confidence at last. The mistress of Osborne Lodge sat by the window in her own little snuggery mending the house linen, when, to her amazement, she saw Violet walking up the drive. For Mrs. Clayton to return home from business at ten o'clock on a Monday morning was something so

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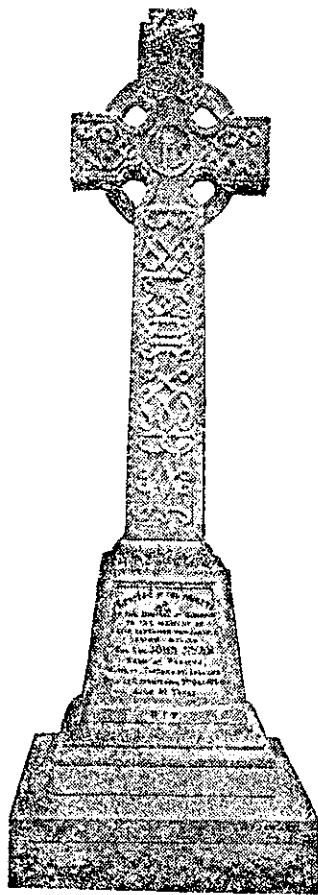
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unheard of that Miss Ward felt certain some disaster had befallen her, and she went into the hall to meet her, making her take off her wet cloak and come into the snugger to try and get warm.

As she knelt on the hearthrug, with her thin, white hands stretched out to the ruddy glow, Miss Ward thought she had never seen her look so young and childlike.

'My dear,' the spinster said gently, 'I don't want to seem inquisitive, but I fear from your returning like this that something is the matter. If you care to trust me, I will keep your secret faithfully and try to help you.'

'I have lost my situation!'

Only those five words, but they seemed wrung from her in her anguish, and Miss Ward looked at her pitifully. Alas! she had not lived at South Hill among working men and women for years without knowing how hard it was to find a fresh niche when the old one was lost. But she knew that Violet Clayton was intensely proud, and so she jumped to the conclusion that she had come to a rupture with Mrs. Wilson, the head of the show-room.

'Never mind,' she said cheerfully, 'you have been at the Bee Hive six months and never had the least reproof before. I have heard of other assistants who could not get on with Mrs. Wilson, and—'

Violet interrupted her.

'It has nothing to do with Mrs. Wilson,' she said quickly, almost defiantly. 'She is not a pleasant woman generally, but she has been very kind to me indeed; she has given me advice that would have prevented my dismissal if I had taken it.'

She began to tremble as one suddenly stricken with mental fear, and Miss Ward, putting her arms round her, lifted her from the rug, making her sit down in the big armchair. Then, still keeping her hand clasped tight, the kind woman asked:

'Can you tell me your trouble? You will feel better only just to pour out your grief.'

'It is Mr. Sharp, the manager at the Bee Hive, you know; he wants to marry me. When I refused, he paid me a week's salary instead of notice, and dismissed me.'

Mr. Sharp has supreme power at the Bee Hive; indeed, many suspected that he was a partner in the firm. It seemed cruel to dismiss Violet Clayton because she would not marry him; on the other hand, it would have been difficult for him to retain in his employment the woman he had wanted to make his wife.

'Don't fret,' Miss Ward said tenderly. 'Of course you could not marry again if your heart lies buried in your husband's grave. In a day or two Mr. Sharp will see this, and though he may not feel able to keep you at the store he will help you to find another post.'

'Miss Ward,' said Violet Clayton sharply, 'you are quite wrong. You don't know half the wickedness or cruelty of the world. When I told Mr. Sharp I could not accept the honor he offered me, he was furious, he not only dismissed me, but said that he would prevent my getting another post in any establishment this side of Sixth avenue, New York, as he would refuse me a reference.'

Looking at the sweet, flower-tinted face, recalling Mr. Sharp's plain, rubicund visage, an contrasting his fifty years with Violet's youth, Miss Ward wondered how any man could have proposed such a bargain.

'My dear girl,' she said eagerly, 'don't fret so; indeed, things are not so bad as they look. None of us at Osborne Lodge will doubt you, even if Mr. Sharp refuses you a reference; and we are such a hive of industry here, between us we know so many business houses, that I think we must hear of something soon.'

Violet tried to smile, but the attempt was a miserable failure.

'You are more hopeful than Mrs. Wilson. She gave me just a month to hold out: then she said I should be thankful to marry Mr. Sharp.'

'I don't believe you would marry him if you were starving.'

'I couldn't,' said Violet, with a scared glance around the room, as though to make quite sure she

could not be overheard. 'Have you never guessed my secret, Miss Ward? I am not a widow. My husband—help me!—is alive.'

'Don't look so horrified,' went on Mrs. Clayton. 'Now I have told you so much, I may as well finish. My father was a country physician, and I was his only child. I grew up pretty and attractive, or people said so, and my father tried to provide for my future; for he had saved all he could, and invested it in a bank in our nearest county town. It came to just 10,000 dollars. Alas! Miss Ward, the bank failed, and my father died from the shock of hearing my little fortune was lost.'

'After my father's death, his lawyer, Mr. Clay, came down several times about the winding-up of our affairs. He fell in love with me, and in a month I married him. I did not love him then, and I told him so; but he said the love would come in time, and he was content to wait. He was a very rich man, and he took me to a grand home. His sister lived with him, and had always kept his house, and he said that as I was young and inexperienced she had better go on doing so.'

'Can't you see the position? I had no duties to fill my time, no friends, no amusement. My husband was engrossed in his profession, and never thought how dull my life was. And Dora—his sister—was ever on the watch to make mischief between us. I was as miserable as I could be. I thought George's love had left me. I knew that Dora hated me. My health failed, and the one thing I longed for was that I and my baby might die together. If my boy had lived, I think he must have drawn my husband's heart back to me; but he died at a few weeks old, and I was desolate. By this time I knew a great many people, and I plunged into society and gaiety in order to forget. There came a time when I was so frantic I didn't care what I did so that I deafened my grief, and then one day Dora Clay carried a long story of alleged misdeeds to her brother, and George accused me of marrying him for his money.'

'I went away that night, leaving a letter saying that he had broken my heart, that I married him because I thought he loved me, and because he had promised to teach me to love him back again. Now his sister came between us in all things, his regard for me was dead and cold, and he cared nothing for the love I had learned to give him.'

'That was two years ago, and I have never seen him since. I changed my name from Clay to Clayton, so as to make it difficult for him to find me.'

Miss Ward's comment on the story was short and practical.

'My dear, there is but one thing to be done, you must go back to your husband.'

Violet burst into tears, and declared she would rather die.

In the next few weeks Mrs. Clayton tramped miles after situations, only to be refused, her poor, thin face growing sadder and thinner each day, till Miss Ward longed to put a stop to it and tell her she was welcome to stay at Osborne Lodge without fee or reward. But that would have hurt her pride, so all the kind old maid could do was to be as kind to her as possible and pray for her.

And surely it came as an answer to that prayer that at last Miss Ward found a clue to Violet's husband. She had been talking to her favorite boarder, Charles Meadows, who about that time had had a rise of salary which seemed to make his marriage possible, and suddenly he made a remark that set her kind heart thrilling with hope.

'Mr. Clay is a right good sort, Miss Ward. He always encourages his clerks to marry young.'

'Mr. Clay? Why, I thought your firm was Lake and Hill.'

'So it is; but there's been no Lake in it for years. Mr. Clay was Mr. Hill's stepson, and inherited the practice. He's one of the kindest men going, for all he's had his share of trouble.'

'Is he married?'—remembering that Mrs. Clayton's husband was a lawyer, and his name was Clay.

'Yes,' answered young Meadows. 'I never saw his wife, but some of the clerks remember her as a vision of beauty. Nearly three years ago her baby

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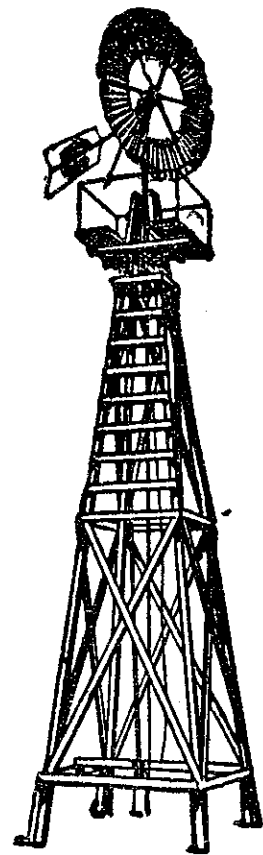
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died, and then her health broke down. Almost ever since she's been living in the south of France, and Mr. Clay goes over to see her now and again; but there's no talk of her coming home. Some of us think the child's death turned her brain, but that her husband can't bear for people to know it, and so let's them think she cannot stand this country's climate.'

'And does he live all alone?'

'Yes, now. His sister used to keep house for him, but she's been dead more than a year. When I think it's hard to be poor, Miss Ward, I just remember the governor, who must have thousands a year, and yet has no scrap of happiness.'

And then Miss Ward's ready brain pieced out the story, and decided that the tale of Mrs. Clay's living in the South of France has been started to make it possible for her to return without scandal to her husband's home as soon as he could find her. There was George Clay, miserable in his luxurious house, and his wife eating her heart out in poverty at Osborne Lodge. Surely it was possible to bring them together! The kind old maid had promised Violet to keep her secret from everyone at Osborne Lodge, but she had never promised to keep it from her husband. The sister-in-law whose malice had driven Violet from her home was dead, and surely, if Mr. Clay knew the hardness of his wife's lot and her bitter regrets, he would himself ask her to forget the past.

Miss Ward took courage in her hand and went to Gramercy Park one night, asking to see Mr. Clay. She was shown at once into the library, where he sat alone.

It transpired later that the lawyer believed firmly that if Violet were ever ill or in trouble she would send for him, and in consequence he had given orders that he was never to be denied to any stranger, whatever hour they called.

'We are strangers, Miss Ward. What can I do for you?' he began.

And then she told him of the beautiful girl who had come to Osborne Lodge in the spring, and who, she feared, would soon glide from it into the great unknown unless love and happiness came back to her.

George Clay took both Miss Ward's hands in his as he thanked her with broken words.

'I love my wife now as much as I did the day I married her, and I do not blame her for leaving me; for one very near to me made mischief in our home, and Violet had much to bear. I have sought my wife for over two years, as men seek their best and dearest, but I could never find any clue, I had begun to think my darling was sleeping in her grave.'

He called at Osborne Lodge that night, and was shown into the little study, where Miss Ward knew Violet would be practising her shorthand. No one knew what passed between husband and wife on that cold January night; it was too sacred for outsiders. But when after an hour's delay, the old maid went into the little study, she found one of Violet's hands resting on her husband's shoulder, and the other locked fast in his.

Mr. and Mrs. Clay have left the grand mansion in Gramercy Park, and live in a rural house in a New Jersey town, not too far from South Hill for Miss Ward to visit them from time to time. They are pleased to say that she brought them together, and the thought fills her with delight, for it seems to the kindly spinster that there is no title she could value more than that of peacemaker.—*Exchange.*

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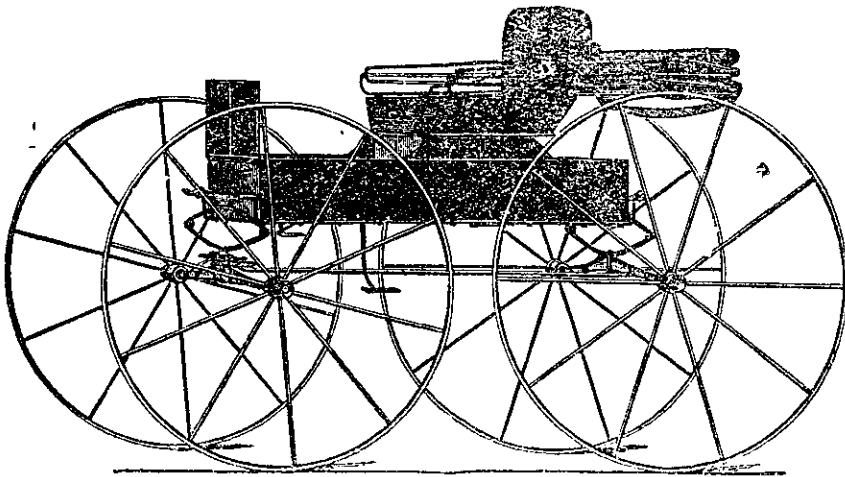
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ABOUT THE NE TEMERE DECREE

By X.

III.

The Need for the Decree.

We have seen that Christian marriage is a Sacrament of the New Law, and is therefore in its essential conditions and intrinsic properties under the exclusive jurisdiction of the Church. But the Church does not on this account disregard the enactments which the State makes to regulate the civil effects of marriage. Indeed, no other institution so urgently points out to the State its obligation to foster by benign laws the holy estate of marriage; and this because no other institution has so high an appreciation of this holy estate with its corresponding obligation of parenthood.

Marriage is indeed a Sacrament, but it is by excellence the great social contract. From it springs the family, which is the social unit. It is the mother of the world, it preserves kingdoms and fills cities and churches; it makes the spirit of a nation, and, when pure itself, the domestic virtues to which it gives birth impart to the nation a happiness, a prosperity, and a grandeur beyond all price.

Thus it has every claim upon the community, and every order in the community must rally round it. The Church must consecrate it, and mark and guard its essential conditions. The State must have its laws of clandestinity to protect the young and innocent from being victimised, its property laws to safeguard the rights of the offspring, and so forth; and it must join forces with the Church to avert that strife against parenthood which both defiles the Sacrament and corrupts the State.

The Church does not question the legal validity of civil marriage, so that our belief in the sacramental character of the marriage of Christians, so long as we secure their legal validity, does not bring us into conflict with the laws of the State. The fears, therefore, that certain clergymen profess to entertain that the civil law will be disregarded by Catholics have no external justification, but must be attributed to some inherent defect or bias in the men themselves. This

defect or bias seems to render some of them incapable of understanding even the simplest language, or of imagining that a priest who supports the decree can be anything else than a liar 'who accepts and attempts to vindicate what he knows in his heart to be utterly false and injurious.'

I do not suppose that any explanation of the decree would allay the fears or silence the ravings of such men as these, but there are many who will be glad to get a simple explanation of it from one who has read it.

Historians are not agreed as to whether the presence of a priest had at any time before the Council of Trent been required for the validity of marriage. The mutual expression of consent without witnesses is considered by some to have been sufficient for validity, though of course it was always unlawful and sinful to contract marriage except in the presence of the Church. But the abuses resulting from marriages, the consent to which was not attested by witnesses, and which could not be proved in case of litigation, must have been very many and very great. Sometimes a husband, sometimes a wife, deserted the lawful partner, and, denying that any contract had been made, formed a new connection and lived in a state of adultery. To eradicate this and other obvious evils the Church, in the Council of Trent (1563), made a law declaring clandestine marriages, that is, marriages attempted without the presence of a priest and two or more witnesses, not only unlawful as they always had been, but for the future invalid.

Those who otherwise than in the presence of the parish priest himself or of another priest acting with the license of the parish priest or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract Matrimony, the Holy Synod renders them altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void.'

Manifestly this decree does not rob women and children of their rights, as a certain critic declares, but it safeguards the honor and rights of women and children and of men too, and this under the severest penalties. This is no 'unwarrantable interference with the liberties of the subject,' but it is a perfectly warrant-

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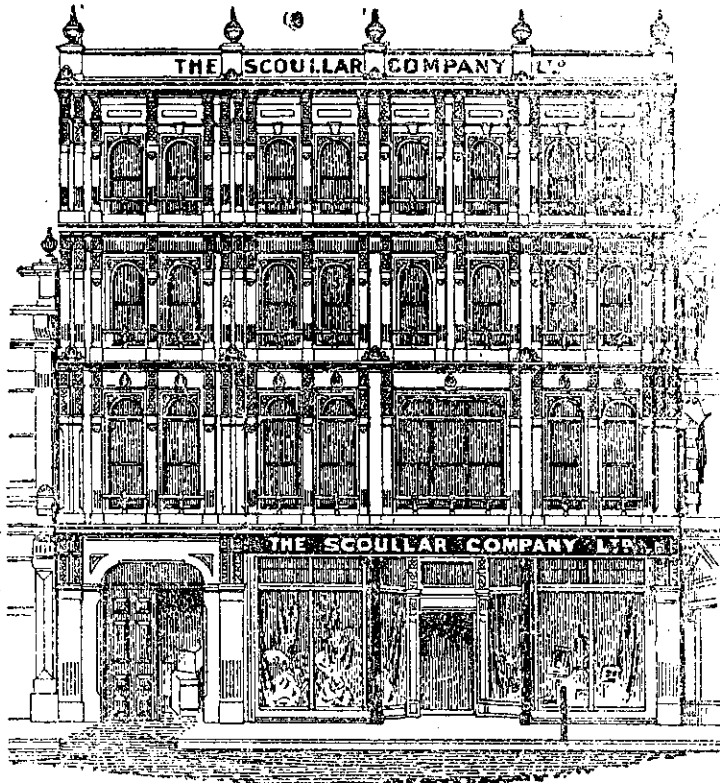
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able and much-called-for curb and restraint upon the license of wicked men and women who, for the gratification of the passion of lust, and not for the honor of God and the good of posterity, would wish to contract marriage; and who, without this curb, would contract it in such a way that they could at the swiftly changing call of passion, repudiate the partner's rights and form new, if not more sinful, connections. The reverend critics of the Decree of Trent will continue to hold it up to public scorn, but the principle of that decree has been embodied in the laws of almost every civilised State. Scotland is, I believe, the only place in the British Empire where clandestine marriages are still valid in law.

The Decree of Trent, however, was to have force only in those places where it was formally promulgated, and for one reason or another there were many places where it was not promulgated, so that its benefits, though considerable, were not so far-reaching as the presence of the evils it was intended to cope with demanded.

Moreover, when it came into force many doubts continued to arise owing to which it was not always easy to decide whether a particular marriage was valid or invalid. Sometimes doubts arose as to the person of the parish priest, before whom alone a valid marriage could be contracted. The law laid down that he was the parish priest in whose parish one or other of the contracting parties had a domicile or quasi-domicile, but in practice the fact of the necessary domicile or quasi-domicile was not always easy to ascertain.

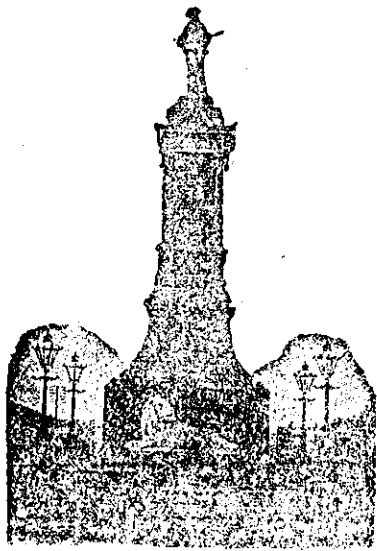
Add to this the doubts continually arising from the diversity of the marriage laws of the various countries of the Old and the New Worlds. Consider the marriages of tourists alone that take place in the South of Europe, in the cities by the Swiss Lakes, in America, in Australasia, in every part of the world now that travel is within the reach of so many. If people did not understand clearly what was required

for a valid marriage in each different State what complications would not arise? The story of the Yelvertons would be repeated a thousand times a year.

These difficulties and others, with their oftentimes deplorable results, confronted the bishops of the Catholic world, and these petitioned the Holy See to introduce some change into the law that would minimise these evils so far at least as Catholics were concerned. The Pope saw what the rulers of States do not yet appear to have seen: that it was possible to supply a remedy to meet the evil. He submitted to the Sacred Congregation of the Council the task of examining the matter and of submitting to him whatever measures it should deem opportune. He also asked the opinion of the Commission set up for the revision and codification of the Canon Law. These two Commissions held frequent meetings, consulted the most eminent jurists from every country in the world, and at length issued the *Ne Temere* Decree, which was approved by the Pope on August 2, 1907 and came into force on Easter Sunday, 1908. An exception was made for the Chinese Empire, where it was not enforced until Easter, 1909, and for a part of Germany and Hungary, where the bishops asked for and obtained a dispensation.

There are some persons who suppose that the Pope does not deliberate at all, that he has no commissions of experts continuously sitting and consulting for him, but that now and again when a sudden impulse seizes him, he takes up his pen and dashes off an infallible declaration to be binding on the whole Church.

This Decree, promulgated after the most mature deliberation, enacts one simple law for all Catholics, and gets rid for ever of all questions concerning domicile, and of many other causes of doubt and confusion. It is a great step in the direction of simplicity and uniformity, and so far from making the Catholic slaves to Rome more slavish still, its first effect will be to put an end to those appeals to Rome which had been so frequent, and to practically make the Bishop's court the final court of appeal in matrimonial causes.



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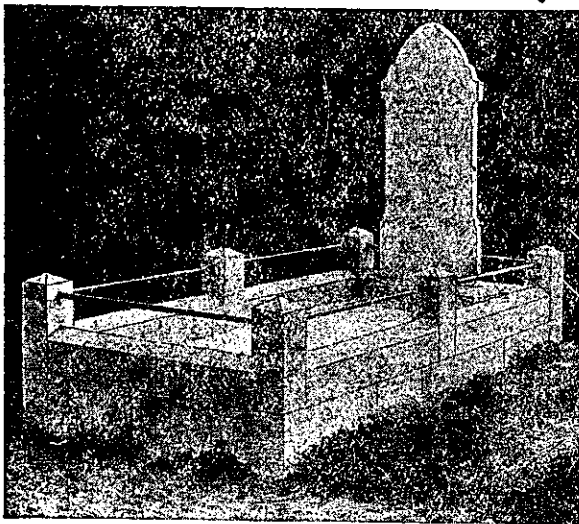
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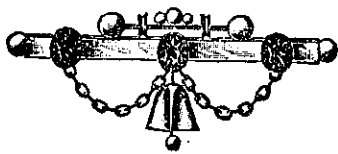
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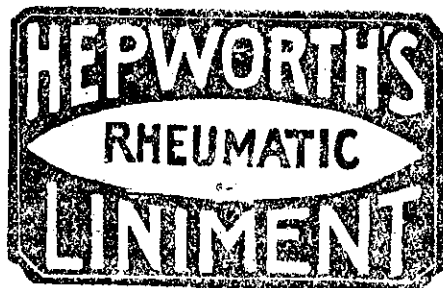
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STREETS,
WELLINGTON.

Statesmen in their province are becoming convinced that they too must quickly follow in the direction of the *Ne Temere* Decree, and grapple before it is too late with that diversity of marriage laws which is to-day the cause of such hopeless confusion.

The *London Times* of February 13, 1911, wrote in its leading article: 'It is not very creditable, as one sees when one takes a large view of things, that we are in these days of enlightenment in a condition of greater confusion in regard to the fundamental social institution than was the world five centuries ago. The endlessly diverse marriage laws of the States of America, the variety to be found on the Continent, and even in the same country, the differences which exist in the United Kingdom and in our Colonies—these divisions are a reproach to our time, whether they indicate ethical anarchy or perplexity, or indifference in matters than which none are of more consequence.'

Such a reproach cannot be cast upon the Church, and for this all observant, intelligent, and far-seeing men welcome her wise legislation.

SACRED HEART COLLEGE, AUCKLAND

(From our own correspondent.)

A splendid athletic gathering took place on the grounds of the Sacred Heart College last Saturday afternoon. There was a very large attendance. The contests were keen and exciting, and the entries were numerous. Brother Clement and his confreres were most assiduous in their attention to the visitors. The Newton Band, under Conductor H. Seymour, was in attendance and enlivened the proceedings considerably. Rev. Fathers Holbrook and Smiers were present.

The following were the results:—

750 Metres Walk (Junior Cup).—Reid (scr.), 1; Buxton (scr.), 2; Hunt (scr.), 3. Time, 4.4.

50 Metres Handicap (Junior Cup).—Final: Hart, 1; O'Connor, 2. Time, 16sec.

500 Metres Handicap (Senior Cup).—Keane (scr.), 1; Buxton (20 metres), 2; Burns (scr.), 3. Time, 1.16.

Junior Relay Race, 500 Metres.—Standard IV. first (65 metres), Buxton, Page, Barry, McCarthy; Standard V. second (44 metres), Hunt, Lakin, Jenkins, Hart.

500 Metres Handicap (Junior Cup).—Stewart (?2 metres), 1; Page (15 metres), 2; Larkin (18 metres), 3. Time, 1.24.

Senior High Jump.—Hawe (18 c.m. handicap), 1m. 57c.m., 1; Cahill (18c.m.), 1m. 55c.m., 2; Brownlie (scr.), 1m. 51c.m., 3. Brownlie's performance was a very fine one, his jump working out at 5ft 4in.

College Invitation Race, 220yds.—Pittar (King's College), 1; Blundell (Grammar School), 2; Bailey (St. John's), 3.

100 Metres Handicap (Junior Cup).—Final: Buxton, 1; O'Connor, 2; Hunt, 3. Time, 14 3-5.

100 Metres Handicap.—Final: J. Foley, 1; Burns, 2; Keane, 3. Time, 12 2-5.

250 Metres Handicap (Junior Cup).—Hart (6 metres), 1; Martin (7 metres), 2; Parker (26 metres), 3. Time, 37sec.

100 Metres Hurdle Handicap (Senior Cup).—Final: Brownlie, 1; Burns, 2; O'Connor, 3. Time, 48sec.

250 Metres Handicap (Senior Cup).—First heat: Foley (2m), 1; Early (5m), 2. Time, 34sec. Second heat: Brownlie (3m), 1; Buxton (11m), 2. Time, 33 2-5. Third heat: Hunt (3m), 1; Russell (7m), 2; Time, 34½sec. Fourth heat: Hart (14m), 1; O'Connor (12m), 2. Time, 33sec.

High Jump (Junior Cup).—Pavitt (1 metre 39 centimetres), 1; Lucena (1 metre 20 c.m.), 2; Hunt (1 metre 21 c.m.), 3.

Broad Jump (Senior Cup).—Jenkins (6 metres 55 c.m.), 1; Harold (5 metres 95 c.m.), 2; Cahill (5 metres 75 c.m.), 3.

Broad Jump (Junior Cup).—O'Connor and Sheridan, equal (jumping 3min. 80c.); Hart (3m. 55c.), 2.

One Kilometre Handicap (Senior Cup).—McVea (scr.), 1; Brownlie (14m.), 2; Keane (scr.), 3. Time, 3.22.

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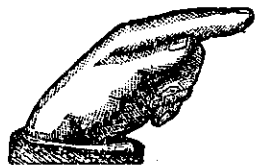
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750 Metres Walk (Senior Cup).—Cody (15m.), 1; Burns (scr.), 2; King (13m.), 3.

Senior Relay Race, 500 Metres.—Civil Service Class (Burns, Keane, Hanson, Foley), 1; sub-Civil Service Class (Early, King, Hunt, Gallagher), 2.

Old Boys' Handicap, 75 Metres.—A. Moverley, 1; D. Kennealy, 2; D. Beehan, 3. Time, 12 2-5.

Throwing the Hammer (Senior).—Keane (scr.), 88ft 3 1/2 in, 1; Hansen (scr.), 82ft 8 in, 2; Cody (2 1/2 m.), 82ft 7 in, 3.

Committee's Race.—Colgan (4metres), 1; Keane (scr.), 2; Hanson (scr.), 3. Time, 12 3-5.

50 Metres Sack Race.—Murray, 1; Keane, 2.

Championship Points (Senior Cup).—D. F. Keane, 35 points, winner; E. F. Burns, 45 points, second.

All the races were decided over metre courses. A metre measures 3.37ft.

Huntly

(From an occasional correspondent.)

A basket social in aid of the Catholic presbytery funds was held in the Masonic Hall on Friday, October 13, and was very successful. Mr. Davie, of Hamilton, assisted by Mrs. Mooney as clerk, disposed of the numerous baskets, ranging in price from £2 14s down to 2s 6d. The highest price and best decorated basket was won by Miss Kathleen Harris, of Huntly. During the interval songs were ably rendered by the Misses Eddy and O'Connor and Messrs. Darby and Reid. The funds will be augmented by the sum of £22.

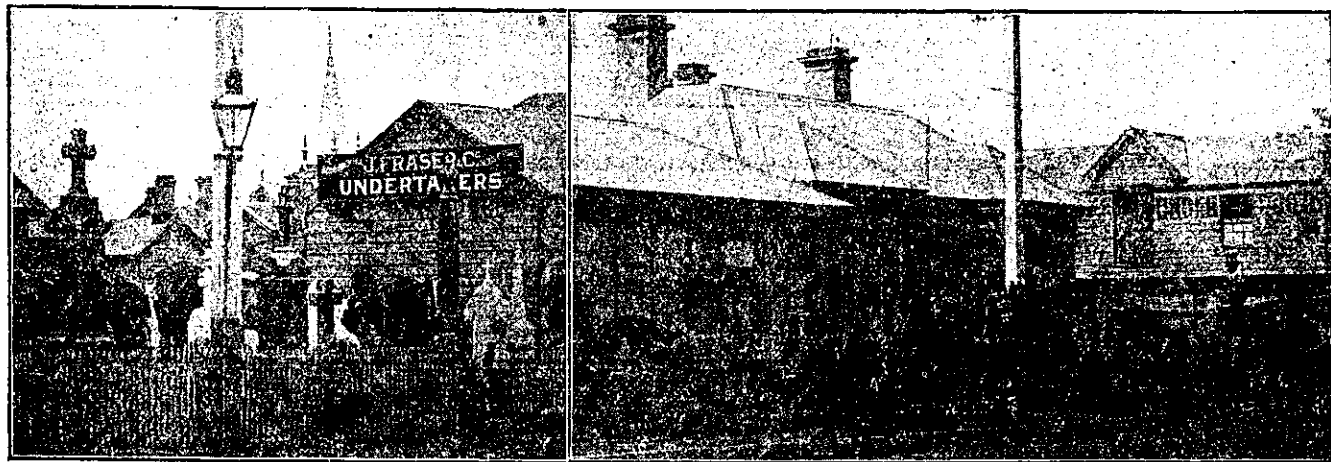
At St. Anthony's Church on Sunday, October 22, a very pleasing sight was witnessed, when thirteen children, boys and girls, made their First Communion. Among the communicants were three converts. It was indeed very gratifying to their pastor, Rev. Father Cahill, also to their parents, to see their children make their first spiritual vows to lead pure lives. Miss S. M. Ralph, with her usual generosity, gave all the communicants a very nice breakfast at the priory.

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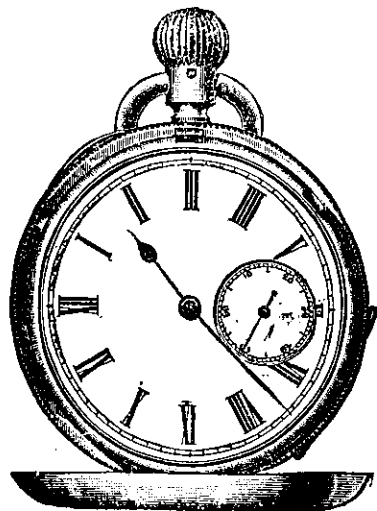


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Current Topics

The 'Outlook' and Father Benson

Apropos of our remarks under this heading a fortnight ago, our Presbyterian contemporary says: 'We most willingly and cheerfully apologise if we have unwittingly ascribed to Father Benson anything which is not warranted.' But he is not quite sure that he has offended altogether to that degree, because he finds something in an article in the *London Nation* which—very faintly and distantly—suggests a confirmation of the *Outlook's* misrepresentation of Father Benson's attitude. To which we reply: (1) The *Nation* is notoriously and rabidly anti-Catholic; and the way in which it twists and misstates the meaning of the Catholic authors whom it reviews, has formed the subject of vigorous comment on the part of our English Catholic contemporaries. (2) Even the *Nation* nowhere suggests that Father Benson 'advocates the death-penalty as a punishment for heresy.' And (3) Even if it did, the *Nation's* suggestion would avail nothing as against the plain words of Father Benson himself, in which he expressly condemns the infliction of that penalty as 'so unhappy a policy.' Under the circumstances, our contemporary may safely give full rein to his better instincts, and make his apology quite without qualification.

The 'Children's Encyclopaedia'

We find, on glancing through this publication, that there is little for us to say, except to entirely endorse the verdict expressed in such weighty and measured terms in the letter from Father Gondringer, published in our last week's issue. The idea and general plan of the work are excellent; and, apart from the anti-Catholic bias so strongly and so frequently displayed, the conception has been admirably carried out. With this element eliminated, we could unreservedly and enthusiastically commend the publication: while this blemish remains, neither Catholic press nor Catholic priest can do other than condemn the work. The proof of the anti-Catholic bias which characterises the book has been drawn out with unanswerable completeness by our correspondent. As indicated by him, the worst offender in the list of contributors is that grandiloquent phrase-maker, Mr. Harold Begbie. His article, 'The Story of Our Bible,' is literally stuffed with passages like the following: 'John Wyclif, who was born in Yorkshire, when the priests tried to keep the Bible from the people, sent out poor men to preach the story of Jesus. Wyclif was the first man to turn the eyes of the people from the Pope to the beautiful figure of Jesus Christ, and rich and poor gathered to listen.' 'Long ago, when the priests tried to keep the Bible from the people, and when the Bible was only printed in a foreign language, brave William Tyndale wrote the Bible in English so that all might read it.' 'Bibles can now be bought and read everywhere. But think what it must have been for England to hear the Bible for the first time! It was the strangest and most lovely music ever heard on English soil.' It would be difficult to imagine anything more outrageously false or more wildly extravagant. It is not that Catholics object to the facts of history, so long as they are facts; and it may be readily conceded that an article on the English Bible which made no reference to Wyclif and to Tyndale would so far be incomplete. All that is contended for is that the statement of facts should be reasonably accurate, dispassionate, and fair; and, as has been shown by Father Gondringer, a number of the *Children's Encyclopaedia* articles fail to fulfil any one of these conditions.

With regard to the majority of the articles referred to, we agree with Father Gondringer that 'on the whole, if the work were put into the hands of Catholic experts, it would not require any superhuman skill or energy to make it acceptable to Catholic readers.' But we must except from this statement the contribution of Mr. Harold Begbie. That gentleman, it may be ad-

mitted, has a certain literary gift and genius as a coinor of phrases; but, for the most part, he is not so much a solid writer as a mere showy rhetorician. He is without any sense of balance or proportion; and whatever subject or incident he happens to be dealing with at the time is always (to him) absolutely the most tremendous that ever was. He reminds one of the great American lawyer, Rufus Choate, of whom it was said that he could be as pathetic as the grand lamentations in 'Samson Agonistes' over the obstructions of fishways, and could rise into the cathedral music of the universe on the right to manufacture india-rubber suspenders. In addition to this imaginative lop-sidedness, Mr. Begbie is as unfitted, by personal bias, to write with reasonable fairness and detachment on Catholic questions, as would be, say, the Rev. Dr. Horton or Mr. Joseph Hocking. It was, if we remember rightly, Josh Billings who remarked that the only way to make an old mattress good again was to 'boil it three times in *aqua fortis*, then heave it away and get a new one.' Some such method of treatment will have to be applied to 'The Story of Our Bible' before it can be made wholesome. With this topic placed in entirely fresh hands, and with certain other historical articles subjected to careful pruning and review, the *Children's Encyclopaedia* could be brought out in a form which Catholic schools and Catholic households would be not only willing but anxious to avail themselves of, and which would at the same time materially improve the standing of the publication from a scholarly and historical point of view. But so long as the present blemishes remain, and grave mis-statements and inaccuracies are allowed to disfigure its pages, Catholic children could not be permitted to touch it with the proverbial pole.

Another Tract

We have received from a Westport correspondent a closely-printed leaflet publication entitled *Here are the Dead*, which our correspondent tells us has been sent through the post to him, and to several other Catholics in the district. It is issued, so the title-page informs us, by the 'Brookly Tabernacle People's Pulpit—Formerly the Plymouth Bethel,' of Melbourne. It states, in its own words and fashion, the reply to the above question alleged to be given by agnosticism, heathenism, Catholicism, and Protestantism; and then shows, to its complete satisfaction, that of all the millions of both heathendom and Christendom, the 'Plymouth Bethel' alone has the true answer. In point of self-complacency and 'guid conceit o' themselves' the Three Tailors of Tooley Street are not in it with the 'Plymouth Bethel.' They are the people, and when they die, wisdom will die with them. Their presentation of the doctrine of purgatory is taken chiefly from Dante's *Inferno*: and even Doré's illustrations—as described in the following passage from the preachment—are solemnly put forward as official Catholic teaching on the subject. 'The illustrations,' says our brother of the 'Tabernacle,' 'show the torments of purgatory vividly—how the demons chase some until they leap over the precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc.' And then, with a sort of ponderous earnestness, he exhorts his readers to get a copy of the poem, bidding them, in particular, to be sure and get the illustrations. The references to the Catholic Church are not specially offensive—he even tries, in a heavy, long-eared kind of way, to be polite—and the whole production will evoke from intelligent Catholics nothing more than a pitying smile.

The object of the leaflet is to establish, by a professed appeal to Scripture, the doctrine of conditional immortality—the doctrine, that is, that the 'converted' go to Heaven, but that the souls that die in unrepented sin are simply annihilated. According to this theory, there is to be no opportunity in a future state for the rectification of the inequalities and injustices of this life: and the murderer, the seducer, the sweater, the moral cancer-planter, the corrupter of youth, all, when their

time comes to depart, merely die—after having had, in many cases, an exceedingly pleasant time of it during their earthly course. In support of his doctrine, the 'Plymouth Bethel' representative quotes a large number of verses from Scripture—mostly having only a very indirect bearing on the subject—but the two most definite and explicit texts in the whole Bible, uttered by our Lord Himself, he carefully side-steps. The first is Matt. xii., 32, where we are told that 'he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.' The other is Matt. xxv., 41, 'Then shall He say to them also that shall be on His left hand: Depart from me, you cursed, into everlasting fire.' We may believe, with some theologians, that the number of the lost will be relatively small, or with other theologians, that it will be relatively great, but these solemn words, uttered by the gentlest lips that ever spoke, cannot be explained away. The 'Tabernacle' tract-maker, professing to set forth the whole 'testimony of God's Word' on this subject, was careful to avoid all mention of these two texts. He left them unanswered, because they are unanswerable. We have no intention of discussing the doctrine of 'conditional immortality' in any detail—it would be of little interest to our Catholic readers, who know what they believe and why they believe it. We content ourselves with merely suggesting to our 'Tabernacle' brethren that they would be spending their time and energy to much better purpose if, instead of pestering their Catholic neighbors with publications through the post, they devoted it to the objects for which, as a sect, they were originally established. The 'Plymouth Brethren,' founded about 1830, 'originally stood for a protest against the divisions of Protestantism, and sought to establish a platform on which persons of all denominations might meet.' Let the representatives of the 'Plymouth Bethel' in Westport, leaving their Catholic neighbors alone, start in to heal the divisions between themselves and the nearest other Protestant Bethel that comes in their way. When they are through with that piece of work, it will be time to go to bed.

A Bishop Rebuffed

The Right Rev. Dr. Elliott, Anglican Bishop of Kilmore, is a sort of interesting survival; being, as he is, one of the few remaining representatives of the old ascendancy spirit, which regarded Ireland as strictly an English preserve, and which looked upon the Irish as being made of a different and quite inferior clay to their English 'masters.' The trend and tenor of this antiquated prelate's annual anti-Irish tirade—given as president of his synod—have become so familiar that the deliverances are looked upon as a mere matter of course, and are for the most part 'taken as read.' In the oration for 1911, however, Dr. Elliott was more than usually vehement and abusive; and when he attempted to have his obsolete notions crystallized into a motion against Home Rule, he brought on himself the rebuff which his foolishness undoubtedly merited. We take our report of the facts from the *Irish Independent* of September 14 and 15, which an Irish reader has been good enough to forward to us. The Most Rev. Dr. Elliott, we learn, addressing the Protestant Synod of Kilmore, at Boyle, on September 13, spoke in terms of vehement hostility to the claims of Ireland to Home Rule, and urged the Unionist leaders to be alive to the importance of the crisis which, he said, had now arisen. 'For more than a generation,' said his Lordship, 'we have been the victims of a senseless agitation, which our rulers chose to foster for Party purposes, rather than repress by just and fair government. Chances of war prevail in politics as well as in the shock of armed men. Such a chance has now occurred, which puts it in the power of a disreputable, disloyal, and unprincipled faction to give support to the side most willing to comply with their demands.' The impending change, he continued, would be to Irish Unionists the ruin of their hopes, the paralysing of their energies, for "it means oppression in various forms, and to some it may mean moral contamination or exile from their native land." He reproached English Nonconformists

with bringing 'this misfortune'—'if it happens'; with much more to the like effect. When, however, the attempt was made to foist this fossilised foolishness on to the Synod in the shape of a motion expressing 'grave apprehension' at the prospect of Home Rule, half of the members flatly refused to give any countenance to the proposal, the voting being 14 for, and a like number against the resolution. The opposition was, indeed, so vigorous and weighty, that Dr. Elliott himself, making a virtue out of a necessity, agreed to let the matter drop. The spectacle of a Protestant Synod flouting its bishop on such a question, is deeply significant; and affords fresh evidence of the fact that the Protestants of the North are learning to think for themselves, and to see in what direction their true interest as Irish citizens undoubtedly lies.

*

The one thing in Dr. Elliott's address which does call for commendation and approval, is his word of advice to the arm-chair warriors who prate about 'civil war.' 'I cannot approve,' he is reported as saying, 'of that armed resistance lately recommended to the people in the North of Ireland. I think those giving that advice, if it be adopted, will have much to answer for. The Nationalists in Parliament declared that they would advocate armed rebellion to obtain Home Rule, only that the attempt would be hopeless. I could understand the Unionist leaders saying the same thing as to physical resistance on our part, for such an attempt would simply be insane. Irish loyalists would be opposed by three forces—the Nationalists, the anti-British Americans, who would swarm into the country, and by an English army. For can anyone doubt that the heterogeneous Legislature that imposes Home Rule upon us would hesitate to employ the forces of the Empire to make that imposture a success. I sincerely pray that due consideration may avert such rashness on the part of our friends. To attempt it would be to multiply our widows and orphans, to turn Ireland's Northern province into a wilderness in which Ulster would be like Rachel weeping for her children.' There is, of course, a great deal of rhetorical nonsense in the above. The 'civil war' talk is a joke; and the 'Triple Alliance' hinted at is no more likely to materialise than are the 'German arms' of which we have heard so much. But if the subject is to be taken seriously—as Dr. Elliott insists on doing—at least it is desirable that the advice given should be sensible, and on the right side.

Science and the Soul

'Tell me,' said Napoleon to his doctor on one occasion, 'you have searched the human frame in all its windings, have you ever met with the soul under your scalpel?' The great Frenchman was not expressing doubt as to the existence of that immortal part of man, but rather meant to suggest that there were elements in human personality that were beyond the reach of the crucible and the dissecting knife. Masters of physiology today, however, are being forced to acknowledge the existence of the soul—and of a force or power outside the purely physical realm—even by what they see under their scalpel. One of the most memorable addresses given at the annual meeting of the British Medical Association, held early in September, was that by Professor J. S. MacDonald, president of the Physiological Section. It was on 'The Eye, Ear, and Mind,' and the conclusions he deduced from his studies as a physiologist compelled him to use the word 'soul,' because it alone described the phenomena observed. He showed first that the eye of man, as perfect an optical instrument as could be designed, can only have been made by 'some external agency' cognisant of all the properties of light. Starting from this study of the eye, which is formed before birth, he showed that similar arguments applied not less forcibly to the brain and mind of man. Its movements and will power suggested that the brain was mysteriously affected by invisible and untraceable 'harmonies.' The influence was, in short, a soul—and the professor frankly and openly adopted the expression.

Here are his exact words: 'There was no doubt that the eyeball was developed into a very perfect optical instrument in the absence of light, and they must ask—"What is the force that in this case imitates the action of light?" Some force must be held as arranging the several parts of the eyeball in front of the developing retina, and it was probable that before discovering it they would have to refer to the properties of the retina for an answer. Mind in man was associated with the brain. . . . There was also the point that even in the case of the brain such phenomena as sleep and deep anæsthesia familiarise us with the fact that the mind was not necessarily always associated with the brain, but only with this when in a certain condition. Now, there was no scientific evidence to support or to rebut the statement that the brain was possibly affected by influences other than those which reached it by the definite paths proceeding from the sense-organs and from the different receptive surfaces of the body. It was still possible that the brain was an instrument traversed freely as the ear by sound, by an unknown influence which found resonance within it. Possibly, indeed, the mind was a complex of such resonances; music for which the brain was no more than the instrument, individual because the music of a single harp, rational because of the orderly structure of the harp. Consider such a possibility, and the analogy which he had prepared in dealing with the eyeball was seen to have some meaning, inasmuch as an instrument shaped in the embryo by a certain set of conditions might in due course of time become the play of some new influence which had taken no immediate part in fashioning it. He would not dwell upon the point behind this statement except to say that he found it difficult to refrain from using the word "soul."

Professor MacDonald's reference to the existence of 'some external agency' is only an echo and a confirmation of an equally memorable utterance made by a former president of the Association. In Sir William Crookes' presidential address delivered at an annual meeting of the British Association some thirteen years ago the following words occur: 'Upon one other interest I have not yet touched—to me the mightiest and farthest-reaching of them all. . . . Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. . . . I have nothing to retract. I adhere to my already published statements.' Other scientists may label that intelligent 'Force' as they please. We call it God. Physical science and natural theology here join hands.

TOLERANCE IN IRELAND

DISTINGUISHED WITNESSES OF CATHOLIC LIBERALITY

The success of Mr. Jeremiah MacVeagh's booklet, *Religious Intolerance Under Home Rule*, has been so great that the first edition is already exhausted. Consequently a second edition has been issued, revised, and enlarged, and we (*Irish Weekly*) give some of the opinions of leading Irish Protestants which have not yet been published. Along with the subjoined statements are given many others which have already appeared in our columns as excerpts from the first edition. The compilation also contains a striking 'Record of Local Bodies in Ireland,' in which Mr. MacVeagh shows that religious intolerance is practically unknown in the South, West, and East of Ireland, where the Catholics are in an overwhelming majority, and that it is only to be found in the North-east of Ulster, where the Orange element holds sway. Herewith are some of the letters from Irish Protestants contained in the publication.

Capt. the Hon. Otway, F. S. Cuffe, Usher to the King, and ex-Mayor of Kilkenny.

I do not see why Home Rule—whatever its advantages or drawbacks to the country may be—should in any case change the nature of the people. Whatever else, therefore, I may anticipate as resulting, should a Home Rule-measure be passed, I most certainly do not anticipate any religious persecution of the Protestants in the South of Ireland at the hands of their Roman Catholic fellow-countrymen. My reason for saying so is merely based on my own personal experience in the part of the country in which I live. I have taken a somewhat active part in local affairs; and, so far from having met anything in the nature of bigotry or intolerance, or want of co-operation on those grounds from the people, who are, a vast majority of them, Roman Catholics, I have never come across anything of the kind; and in proof of this I may add, notwithstanding the fact that I am not a Roman Catholic, I have twice been unanimously chosen Mayor of the City of Kilkenny by a Corporation consisting exclusively of Roman Catholics. I think it is right to state that I never at any time have taken any part whatsoever in politics.

Sheestown House, Kilkenny.

The Earl of Dunraven.

Having lived in Ireland for many years, and having read with great interest the *History of Ireland* in all its aspects, I feel I can safely repudiate the suggestion of religious intolerance under Home Rule. I think I make my view clear in *The Legacy of Past Years*, a book which I have just published.

'Nothing is more remarkable in all the stained and chequered pages of Irish history than the absence of religious persecution, and the deep respect for sincere religion in every form evinced by the people. The original conversion of the nation to Christianity was almost bloodless. No scenes of violence marred the efforts of the hosts of Irish missionaries that for generations labored in Gaul and Northern Europe. Dominion and politics had no part in their work. They labored for religion only, and trusted solely in the persuasion of their own zeal. *Protestants flying from the persecutions of Mary in England found safe shelter in Catholic Ireland.* The witch mania that caused so many cruel deaths in Protestant Britain and most Catholic countries was scarcely felt in Ireland. Quakers persecuted in Protestant England traversed Catholic Ireland unmolested, preaching the most extreme form of Protestantism. Wesley found respectful listeners in Ireland, and spoke of the docile and tolerant spirit in which he was received. Protestant clergy, scattered over the wildest and most purely Catholic districts, lived in security even in the worst periods of organised crime. Ireland has ever been a faithful daughter of the Church of Rome. Catholics have always been in an enormous majority, and yet, in spite of the persecutions, devastations, and confiscations under which they suffered at the hands of a Protestant people, in spite of the penal laws and indignities, the Irish have never shown a retaliatory spirit even when the Sovereign of the two countries was Catholic, and Catholicism was a dominant factor in government. During the period of Protestant persecution in England under Mary, not one Protestant suffered for his religion in Ireland. One of the first Acts of the Catholic Irish Parliament during the short period of Catholic ascendancy under James II. was to introduce, and pass, a Bill establishing liberty of conscience. I believe the fears for the minority to be groundless; but, be that as it may, they can be effectually dispelled. The minority cannot be guaranteed exceptional treatment founded on religious, racial, or class ascendancy, and *they ought to be ashamed to demand it*; but they can be guaranteed equality and fair play, and for more than that they have no right to ask.'

22 Norfolk Street, Park Lane, W.

Mr. William Holliday, J.P., High Sheriff of Limerick.

I entered the firm of J. and G. Boyd, Ltd., Limerick, forty-five years ago as an apprentice, and am now managing director. I owe my position chiefly to the

kindness and support I have received over all these years from my Catholic fellow-citizens and fellow-countrymen; therefore I cannot for a moment think or believe that, if a measure of Home Rule is granted to Ireland, my interests, or those of my co-religionists, will suffer in the slightest degree. This city, perhaps the most intensely Catholic in the Empire, has for the last five years nominated each year a Protestant High Sheriff. On my re-election to the office in January last, a Roman Catholic gentleman of position and influence, especially clerical influence, contested the position; the Corporation, however, consisting of forty members, all Roman Catholics, by a substantial majority placed my name first on the list to be submitted to the Lord Lieutenant. On the following Sunday evening two city bands, followed by a considerable body of workers, marched to my residence in the suburbs and serenaded me, loudly cheering and congratulating me on my victory. The chief Catholic manufacturing and industrial concerns in this city have Protestants controlling chief positions. Then again, the Harbor Commissioners, consisting of seventeen members, eleven of whom are Roman Catholics, the majority of whom for a great many years past have been Roman Catholic, were pleased, when vacancies occurred, to elect to the chief positions—namely, *harbor engineer and secretary, Protestants, replacing Roman Catholics*. I do not profess to be a politician, and I have yet to be converted to the belief that Home Rule, as commonly understood, will be good for this country, but I am a believer in giving Ireland greater power in the management of her own affairs. It seems to me ridiculous that, when an Act of Parliament is necessary for the purpose of building a railway or bridge, or other public work, the public bodies of this country are compelled to spend vast sums of money in parliamentary and legal fees, sending witnesses at great expense to Westminster. Therefore, whatever shape or form Home Rule takes, the English people may be perfectly satisfied that we here in the South and West will be loyal to the authority placed over us, as we have been in the past.

Sir David Harrell, P.C., K.C.B., K.C.V.O., I.S.O.

It is difficult to express an opinion or to offer a forecast on the subject of religious intolerance under Home Rule without a more accurate knowledge than there is at present available of the proposals to be brought before Parliament. My conviction is that a change in the government of Ireland, provided that change be conceived and carried out on sound financial principles, would not adversely affect the position of religious minorities. As regards Home Rule, I believe this great question to be one in which sentiment, valuable national asset as it is, must wait upon the constituents of material prosperity. It should be the business of all Irishmen of all religions and all parties to see to it that the relations between Ireland and the other portion of the United Kingdom, at the financial send-off, should be definite, inclusive, and such as to give to Ireland an absolute sense of confidence in her ability to go on and prosper. This consummation can only be obtained by a united front. Past history too clearly discloses the consequences which have attended divided interests. Catholic against Protestant, landlord against tenant, sentiment against business have resulted in Ireland's being obliged to take what was given rather than that of which she stood in greatest need. In the revolution of the last thirty years, an extended Parliamentary franchise, a Local Government Act, and various Land Acts have endowed the Irish people with a power and authority which even patriotic Irishmen in former times never contemplated. It must be admitted that these great responsibilities have been accepted with reasonableness and self-restraint. Greater freedom, with its attendant greater responsibilities, would raise a situation which Irishmen could meet without misgiving; but the task must not be made impossible by inadequate resources. With common interests the intercourse between Protestant and Catholic would be free; the apprehensions of Protestants that they are to be ruined by taxation would disappear; and sectarian distinctions would, no doubt, cease to be regarded as grounds for distrust and suspicion. As

regards the generosity of Irish Catholics, I have a title to speak. I owe it entirely to non-official Catholic friends that I was placed in positions of trust and responsibility in which it has been my privilege to contribute to those changes which have been a benefit to my fellow-countrymen. I do not know that I ever had anything to recommend me beyond a deep sympathy for the cheerless, often hopeless, condition of the small tenant farmer. His interests and position still remain a matter of sincere concern to me.

Shankill, County Dublin.

Lieut.-Col. W. Hutcheson-Poe, C.B., D.I.

Since my retirement from active service, more than twenty years ago, I have resided almost continuously in Ireland, during which time I have been intimately connected with men of all denominations in the administration of local affairs. I have never found the smallest disposition on the part of those who differed from me in religion, and who constitute the great majority, to allow sectarian influence to affect or prejudice their action. On the contrary, I have known instances where Protestant minorities have received special consideration, and more generous treatment, from the very fact of their being, so to speak, dependent on the goodwill of those of another persuasion. The exclusion of the great majority of Protestants from all share in local government—which every fair-minded man must deplore—is due, not to their religion, but solely to the fact that their political views are at total variance with those of most of their neighbors. When considering this phase of the question, moreover, it must not be forgotten that the terms 'Unionist' and 'Nationalist' synchronise to all intents with those of 'Protestant' and 'Catholic,' and that up to the introduction of the Local Government Act in 1898, every vestige of power had been in the hands of the former creed. Had the position been reversed, and the Unionists become, for the first time, the dominant power in 1898, I greatly question whether the Catholics (and Nationalists) would have experienced any better treatment than has been accorded to the Protestants (and Unionists). Be this as it may, however, I have every confidence—now that the settlement of the land and university questions has removed the two most fruitful sources of controversy—that, should it be found possible to frame a fair and reasonable measure of Home Rule upon a sound financial basis, so far from there being any fear of religious persecution, the natural good-feeling, warmth, and generosity of the Irish character will ensure the fair representation of every section of the community.

Sir Alexander Shaw, J.P., Limerick.

I was born in Limerick 64 years ago, and have lived there all my life since. I am an Episcopalian, a Parochial Nominator for a couple of parishes, a Synodman and a People's Churchwarden for St. Mary's Cathedral. My father and mother were both strong Presbyterians, and came to Limerick from Belfast about seventy years ago. My father was always grateful to the Roman Catholics of Limerick for the kindly reception he got and their treatment of him, and during his lifetime in Limerick he established a very large and important business. I have succeeded to that business. There is not a single Protestant among the ordinary operatives; there are two or three amongst the engineers, and about half the clerical staff are of that persuasion. We all live and work in perfect harmony, and any suggestion as to myself personally having any fear of religious intolerance from my Roman Catholic neighbors under Home Rule is disposed of by the fact that twenty-five years ago I was president of the Limerick Protestant Home Rule Association. Although both my tongue and my pen have been quiet of late, I have never changed my opinion as to the desirability of Home Rule. As only about 5 per cent. of the population of Limerick County is Protestant, Presbyterian or Methodist, surely we would have been swept into the sea long ago if there was any truth in the cry of religious intolerance, which is a bogey of the most absurd kind; and it astonishes me that the Northern men, who are shrewd enough, have not seen this long ago. Their brethren in the South have nothing to be afraid of, and should they

ever have to do so, they are well able to take care of themselves. There are Roman Catholics amongst my most trusted employees and dearest friends, and it gives me great pleasure to testify as I have done.

Derravoher, Limerick.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 4.

His Grace Archbishop Redwood administered the Sacrament of Confirmation at Masterton on All Saints' Day.

The monthly meetings of the women's Confraternities of the Sacred Heart took place on Friday evening at the Sacred Heart Basilica, Thorndon, at St. Joseph's, Te Aro, and St. Anne's, Wellington South. There were large attendances at all the meetings.

The Rev. Peter Bouzaid, B.S., an Assyrian priest, who has been on a visit to his relatives in New Zealand, left here last Saturday on his return home. As there is no resident Assyrian priest in New Zealand an effort is being made to have Father Bouzaid appointed to minister to his fellow-countrymen in the Dominion.

The first meeting of the 1912 St. Patrick's Day celebration committee was held on last Thursday evening, Mr. J. J. L. Burke, in the unavoidable absence of the Rev. Father Hickson, S.M., being voted to the chair. It was decided to hold the day celebrations at Newtown Park, and a grand Irish national concert in the evening at the Town Hall. The next meeting was fixed for November 14.

On Monday Mr. P. J. G. Schmidt, of the Postal Department, was married to Miss M. Bailey by the Rev. Father Venning, S.M., who celebrated the Nuptial Mass. After the ceremony a wedding breakfast was held at the Hotel Windsor, at which the Rev. Father Venning, S.M., was present. Mr. Schmidt is a well-known member of the Catholic Club and Hibernian Society.

Mr. E. Casey, of Ohakune, well known in Hibernian and Catholic Club circles, is to be congratulated on winning the first prize for the best impromptu speech at the Competitions which are being held at the Town Hall. Another competitor, who met with success, having secured third place for a piano solo for performers under 14 years of age, was Miss Madeline Mary Hooker, daughter of Mr. L. O. Hooker, the popular secretary of the Hawera branch of the H.A.C.B. Society.

The Catholic Clubs' team in the junior grade cricket defeated the South team by an innings and 92 runs. The best scores for the Catholic Club were Knapp 60, Toms 25, Sheehan 25, and Moran 18. In the third grade the Catholic Club's team also scored a win against Karori. McGrath and Carruthers did most of the bowling for the club. In the Boys' Cricket League the Marist Brothers defeated the Trinity team at Newtown Park by 6 runs, Callaghan and Ryan being the most prominent in batting and bowling for the Brothers.

The funeral of the late Miss Helena Grace O'Sullivan—one of the victims of the recent Foxton tragedy—took place at the Karori Cemetery on Sunday afternoon. A service was first held at St. Mary of the Angels', Boulcott street, where a large congregation had assembled, and where the Rev. Father Venning, S.M., officiated. The cortege—a very long one—was preceded by the Children of Mary (about one hundred members), of which sodality deceased had been a member, and was followed by about 25 carriages and a large number of mourners on foot. Some hundreds of people had also journeyed to the cemetery in addition to those following, and upwards of 500 people assembled at the graveside, where the burial service was read by Rev. Father Hurley, S.M. The Children of Mary formed and sang a hymn, as they had also before the funeral left the church.—R.I.P.

The week's retreat for the Children of Mary and young women of Te Aro parish concluded at St. Joseph's Church on Sunday evening. About 300 young ladies attended all the exercises, which commenced at 5.30 each morning, at which hour Mass was celebrated, after which an instruction was given, then followed another Mass for those who were not able to attend the earlier one. Each evening was devoted to devotions and a sermon. The retreat was conducted by the Rev. Father Ainsworth, S.M., who made his instructions very practical, and after his concluding sermon on Sunday evening the Children of Mary and those who participated in the exercises thanked Rev. Father Ainsworth through their spiritual director (Rev. Father Hurley, S.M.), for his labors on their behalf. Twelve new members were admitted to the confraternity during the week. Rev. Father Ainsworth left for Eltham on Monday.

The devotion of the Forty Hours' Adoration commenced at St. Joseph's Church last Sunday. It was very edifying to see the large number of communicants at the early Masses, which was a happy augury for what was to follow. At half-past 10 o'clock Solemn High Mass was celebrated by Rev. Father Hurley, S.M., Rev. Father Schaefer, S.M. (of St. Patrick's College) being deacon, and Rev. Father Barra, S.M. subdeacon. The Rev. Father Hurley addressed the congregation on the devotion of the Forty Hours' Adoration, after which there was a procession of the Blessed Sacrament in which the Children of Mary took part. In the evening the church was literally thronged with people, many being unable to gain admission, and it is estimated that over 1400 people were present. The Rev. Father Ainsworth, S.M. preached on 'Heaven.' On Monday evening the church was again crowded, the preacher being the Rev. Father Daly, of Upper Hutt, who preached on 'Holy Communion.' At the close of the sermon the Rev. Father Barra, S.M., congratulated the congregation on the great manifestation of faith which they had given during the ceremony as evinced by the great number of communicants and by the great number who had paid visits to the Blessed Sacrament. It was most edifying, he said, to see the number of men who had paid such visits on their way to and from work that day, and it was most gratifying to see the splendid congregations present each evening. He thanked the Rev. Fathers Ainsworth and Daly for their kindness, and trusted that the splendid manifestation of faith displayed by the parishioners would be lasting. The ceremony concluded on Tuesday morning, when Solemn High Mass was celebrated by the Rev. Father Schaefer, S.M., Rev. Father Hurley being deacon, and Rev. Father Barra subdeacon. There was also a procession of the Blessed Sacrament. Special music was provided by the choir under the conductor, Mr. D. MacLoughlin, and the altar was most tastefully decorated by the members of the Altar Society.

During the past two weeks Mr. Douglas Redman, A.R.A.M., has been engaged in Wellington upon the examination of candidates for all grades of practical work in music on behalf of the Associated Board of the Royal Academy and Royal College of Music, London. The following pupils of the Convent schools were successful:—

Pass in Part I.—Eileen N. Gaynor.

Advanced Grade, Local Centre.—Cecilia Dwyer and Elsie M. Boot (St. Mary's Convent), Annie Flanagan (St. Joseph's, Wellington South).

Intermediate Grade.—Jean M. Mathieson (St. Joseph's, Wellington South).

Higher Division.—Mary Gamble and May Tracy (St. Joseph's, Wellington South).

Lower Division.—Olive Roseingrave (Sussex Square Convent), Mildred Trolove, Kathleen Lenihan, Ruby Bevan, and Frances Gasquoine (Sisters of Mercy, Hill Street).

Elementary Division.—Myrtle Burgess (St. Joseph's, Wellington South), Margaret Hennessy, Eileen McArdle and Linda Haswell, violin (St. Mary's Convent, Hill Street), Erlynn Morris (Sisters of the Mission, Petone).

Primary Division.—Distinction: Rita Rankin (Sisters of Mercy, Northland). Pass: Mary Hennessy, Vera McManus, Abina Maher, Annie Murphy (St. Mary's, Hill Street), Lee Hume (Sisters of Mercy,

Northland), Eva M. Lynch (St. Joseph's, Otaki), Leone Wright (Sisters of the Mission, Petone), Norman Plimmer (Sisters of Mercy, Seatoun).

Kaikoura

(From an occasional correspondent.)

Mr. Charles Schilsky, examiner for Trinity College of Music, conducted the practical examination at the convent on October 31. Fourteen candidates were presented, all being successful. The following is the list:—

Senior—Advanced Division (violin)—Gertrude Emms, 67. Senior Advanced (piano)—May Mackle, 70. Intermediate (Upper Division)—Mona Willis, 68; Pearl Harris, 67; Eileen Walter, 60.

Junior Lower Division.—Mary McSwigan, 82 (honors); Eva Mackle, 81 (honors); Marjorie Hopkins, 77; Elsie Sheahan, 74; Doris Cate, 68; Ivy Pope, 65.

Preparatory Division.—Grace Harris, 75; Hilda Prime, 71; Gladys Murray, 70.

At the theoretical examination held on June 10 the following pupils were successful:—

Junior Division, Grade II.—Pearl Harris, 84 (honors).

Junior Division, Grade I.—Marjorie Hopkins, 95 (honors); Eva Mackle, 85 (honors); Doris Cate, 82 (honors); Eileen Walter, 68.

Preparatory Grade.—Mona Willis, 100; E. Mackle, 100; D. Cale, 100; M. Burland, 99; M. Hopkins, 97; M. McSwigan, 95; Ivy Pope, 85; May Boyd, 84; G. Burney, 87.

Dannevirke

(From our own correspondent.)

November 4.

The new tennis court was officially opened on November 1. The day was beautifully fine, and quite a large number attended. Rev. Father Cahill, in declaring the court open, referred to the hard work done by the parishioners during the last three years, and now they had the satisfaction of a very nice tennis court for the social enjoyment of the members of the parish. Afternoon tea, supplied by the lady members, was handed round, and several games were played during the afternoon.

The social, held in the school hall on Thursday last in aid of St. Michael's Tennis Club, was a pronounced success. During the evening the school children gave a number of vocal items, and acquitted themselves very creditably. Master Albert Skinner gave a recitation and an Irish jig, both items being very acceptable. Miss Myrtle Bartlett's singing of 'Shadowy land' was greatly appreciated; whilst Miss Kathleen Frank sang in a very pleasing manner 'Three leaves of shamrock.' Miss Daley played the accompaniments. Light refreshments were handed round by willing helpers. The secretarial duties were ably carried out by Miss Sullivan.

Napier

(From our own correspondent.)

November 1.

St. Joseph's Convent School concert took place last Wednesday evening, and was a great success, the Theatre Royal being crowded to the doors. It is estimated that the net receipts will be between £45 and £50. The first part of the programme was supplied by the Thompson-Payne Picture Co., the contributors to the second part being as follow:—Story without words, Messrs. Kirk, Dwyer, and party; action song, 'Drill time,' junior girls; action song, 'The sailor boy,' junior boys; violin selection, Miss L. Strangman; song and chorus, 'The music of the birds,' pupils; song, 'The courier of Moscow,' Mr. F. O'Shannassy; star drill, senior girls; dulcimer selection, popular airs, Mr. W. McMurray; action song, 'Merry milkmaid,' pupils; comic song, Mr. M. Treston; song and chorus, 'A little pot of shamrock,' pupils. Mrs. Treston and Misses Scott and Mullaney acted as accompanists, and Mr. M. Treston as hon. secretary, and to him great credit is due for the success of the concert.

November 3.

His Grace Archbishop Redwood will open Mount St. Mary's Seminary next Wednesday. His Lordship Bishop Grimes will also be present at the ceremony.

His Grace Archbishop Redwood will administer the Sacrament of Confirmation in St. Patrick's Church on Sunday, November 12.

On All Souls' Day a Solemn Requiem Mass was celebrated in St. Patrick's Church. Rev. Father Tymons was celebrant, Rev. Father McDonnell deacon, and Rev. Father O'Connor subdeacon. The music of the Mass was sung by a choir of boys from the Marist Brothers' School. Mr. F. Madigan acted as organist. The singing of the boys was particularly good.

It is with regret that I have to record the death of Miss Mary Cummings, daughter of Mr. Patrick Cummings, of Lawrence, Otago, and sister of Sergeant Cummings of this town. The sad event occurred in Wellington, and was not altogether unexpected. A Requiem Mass for the repose of her soul was celebrated by Father Herring in St. Joseph's Church, Buckle street, on October 20. Father Herring also officiated at the graveside.—R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 6.

His Lordship the Bishop will administer the Sacrament of Confirmation in the Cathedral on Sunday, December 17.

His Lordship the Bishop left on Monday evening to take part in the solemn opening of St. Mary's Scholasticate at Greenmeadows, Hawke's Bay. His Lordship was accompanied by the Very Rev. Dean Regnault, S.M. (Provincial) and several of the clergy who are going north for the same purpose.

Masses were celebrated in the Cathedral on the Feast of All Saints at 6, 7.30, and 9 o'clock with devotions in the evening, there being good congregations on each occasion. The Masses and devotions on the feast of All Souls were also largely attended.

In noticing the new stained-glass window over the front entrances of the Cathedral in last week's *Tablet*, I should have stated that the artist on his own accord had, in the lower part, separate from the subject illustrations, placed a portrait of the Bishop in honor of the jubilee of the first episcopal head of the diocese, and not the actual words denoting that event.

With the influx of visitors to the city for Carnival week the congregations at the Cathedral and St. Mary's Church (Christchurch North) were very considerably augmented on last Sunday. There was exposition of the Blessed Sacrament in the Cathedral from the 11 o'clock Mass, and the usual procession in the evening, followed by Solemn Benediction, given by his Lordship the Bishop, attended by the Rev. Fathers Richards and Hanrahan. Among the representatives of confraternities in the procession was the Blessed Chancel division of the archconfraternity of the Blessed Sacrament. There was a crowded congregation.

An interesting letter has been received by his Lordship Bishop Grimes from the Bishop of Fiji, Right Rev. Dr. Vidal, S.M., wherein he states that the Government of the colony have appointed the Sisters of the Third Order of Mary to take charge of the leper station on the island of Makongai. This Order of devoted Sisters has for many years been of great service in the Vicariate-Apostolic. Their head-quarters are at Suva, and among the members is a good percentage of native-born religious. Their duties have been the education of the children, and the exercise of an elevating influence on the inhabitants of the group of islands, and with the best possible results. In the exacting position in which they have now been placed, the Bishop says he has every reason to believe they will do an immense deal of good.

With reference to the Papal distinctions conferred upon his Lordship Bishop Grimes as stated in last week's *Tablet*, which I have every reason to believe will occasion the deepest satisfaction wherever his Lordship

is known, I have it on the highest authority that it was the Bishop's intention to reserve any notification regarding it until the actual jubilee celebration was in progress. However, as this most pleasing intelligence is now published, although somewhat anticipating his Lordship's desire in the matter, some additional particulars relating to the honors conferred, for which I am indebted to one who is thoroughly conversant with the procedure in this particular, may be now fittingly mentioned. Assistant Bishops at the Pontifical Throne are those prelates who belong to the Papal Chapel ('*Capella Pontificia*') and hold towards the Pope much the same relations as Cathedral Canons do to their Bishop. At solemn Papal functions they are vested with cope and mitre and surround the throne of the Pope, while other bishops are not privileged to be in his immediate vicinity. To this College of Assistants belong (*ex officio*) all Patriarchs, and those Archbishops and Bishops to whom the Pope has granted the privilege by brief. The Holy Father has so granted it to our Bishop on the eve of the jubilee of the erection of the diocese of Christchurch and of the nomination of its first Bishop. In the presence of the Sovereign Pontiff, the Assistant Bishops rank immediately after the Cardinals. Amongst the privileges of their Order is that of wearing Roman purple silk robes and of celebrating the Sacrifice of the Mass in any private oratory on any day of the year except Good Friday. Assistant Bishops are always created Counts of the Apostolic Palace, and they belong to the Pontifical family.

The Rev. Father Cooney, pastor of Lyttelton, returned to the Dominion on Wednesday, arriving at Wellington by the Athenic. He came on to Lyttelton by the Maori on Thursday, and is to be entertained at a welcome-home social on Monday. In an interview with a representative of the *Lyttelton Times* he stated that he felt much improved in health by his ten months' sojourn in the Old Land. He said that he left Wellington by the Ionic on January 24, and reached Monte Video in February. Here he spent two days in visiting the many sites of the city. Later he spent a week in Buenos Ayres, and was greatly impressed by the wonderful city, which gave many visible signs of prosperity, notwithstanding that the population consisted largely of foreigners. It was a magnificent country, going ahead by leaps and bounds, and the city itself fully justified being termed the Paris of the South. He was greatly impressed with the fine tramway system, and thought it the finest he had seen. The city had palatial hotels and magnificent buildings, which impressed a visitor considerably. None of the boulevards of Paris could compare with the Avenida de Mojo of Buenos Ayres. A call was also made at Rio de Janeiro, and there again he found prosperity on all sides. During his stay he visited the magnificent theatre, known generally as the finest in the world. From Rio he proceeded to London, where he spent a few days. Father Cooney then set out for a two months' tour of the Continent, France, Switzerland, Italy, Germany, Holland, and Belgium being visited, and a very pleasing time was spent. In April, while in Rome, Father Cooney had an audience with the Pope. After his return to London he visited Ireland, the land of his birth. Speaking of the conditions, he stated that he was greatly impressed with the marked change of life there. The housing was being modernised, and the people, more especially the rural population, were much better clothed. The farmer appeared to be contented now that he had land of his own. In regard to the life in the great cities, there was still much to be done for the betterment of conditions, for many of the poorer class were far from being comfortable. Yet, after an absence of fifteen years, he had come to the conclusion that the people of Ireland were, on the whole, much more progressive than previously. While at Dublin he visited the great Horse Show, and also witnessed the King's entry into the city. Everywhere the Sovereign went the Irish people gave him a right royal reception, marked with unbounded enthusiasm, and there was no doubt that the present King had made many friends in the land. Returning to England, on his homeward journey, Father Cooney saw some of the labor troubles, and he stated

that at the present time there was a general feeling of unrest in the Old Country between the employer and the worker. He left London on September 15, and had a most enjoyable trip home.

Lyttelton and Akaroa

(From an occasional correspondent.)

The following is the list of candidates presented by the Sisters of Mercy, Lyttelton and Akaroa, at the recent examinations in practical music, conducted, under the auspices of Trinity College, London, by Mr. Charles Schilsky:—

Professional Examination.—Florence Henaghan, M. F. McElry.

Local Centre.—Senior Advanced: Clarice Bell, 74.

Local Centre.—Intermediate: Mary Kotlowski, honors; Gwennie Haylock, 76; Vera Ryan, 72; Nora Le Lievre (violin), 67.

Junior.—Madge Whitehead, 81 (honors); Lily Hammond, 75; Millicent Kennedy (violin), 85 (honors); Isabel Sinclair, 72; Elsie Keegan, 72; Mollie McReddie, 66.

Preparatory.—Minnie Gemmell, 75; Con Mazey (violin), 75; Rachel Osborne, 72; Rosina Halliday (violin), 71; Frances Carrell (violin), 67; Mary O'Reilly, 67.

DIOCESE OF AUCKLAND

By telegraph from our own correspondent.)

November 6.

His Lordship the Bishop visited Paeroa last Sunday, and will make a visitation of Te Aroha on November 7, and of Rotorua on November 12. In the following week he will be in Opotiki, Matata, and Tauranga. Before returning to Auckland he will visit Waihi, Thames, and Coromandel.

His Lordship the Bishop administered the Sacrament of Confirmation at the Sacred Heart College last Thursday. Rev. Fathers Wright and Siniers were present.

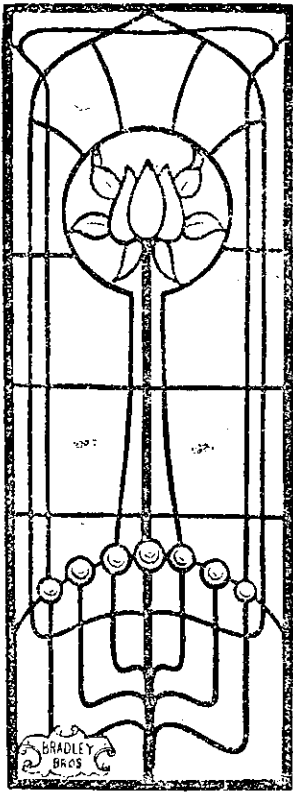
The annual mortuary service was held yesterday afternoon in the Synonds street Cemetery. Right Rev. Mgr. Gillan and Rev. Fathers Carran and O'Farrell, B.A., were present. Father Tormey delivered an earnest exhortation to those present to pray for the repose of the souls of the faithful departed. The clergy and laity in processional order proceeded through the cemetery, reciting prayers for the dead, and St. Benedict's choir rendered appropriate music.

Rev. Fathers Forde (from Propaganda College), O'Doherty (Irish College, Paris), and O'Malley (Carlow College) arrived from Home yesterday. Rev. Father Forde goes to St. Benedict's, Rev. Father O'Doherty to the Cathedral, and Rev. Father O'Malley will attend the religious Orders at Ponsonby, and will reside with the Bishop. Rev. Father O'Farrell has been transferred from St. Benedict's to Ponsonby, and Rev. Father Finn goes to Gisborne.

Right Rev. Mgr. O'Haran arrived yesterday from Sydney, and was met by Rev. Father Holbrook. The Monsignor is at present the guest of his Lordship the Bishop. He intends to stay at Rotorua for some time to recuperate his health.

There was Exposition of the Blessed Sacrament at the Cathedral yesterday from the last Mass until Vespers. In the evening Rev. Father Holbrook preached on the lessons to be derived from the lives of the saints. A procession of the Blessed Sacrament followed.

Rev. Father Golden delivered a lecture before the members of St. Benedict's Club on early reminiscences of New Zealand, dealing particularly with the pioneer Bishops and priests of the Auckland diocese, with special references to Bishops Pompallier and Croke, both of whom he highly eulogised. The lecture was most interesting; the large gathering was highly delighted with it, and passed an enthusiastic vote of thanks to the Rev. Father Golden.



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**TWELVE TOOK TRENCH'S REMEDY:
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L.D.S. Business College,
 Salt Lake City,
 Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms. Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,
 WM. A. MORTON,
 Registrar, L.D.S. University.

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HIBERNIAN SOCIETY, DUNEDIN

ANNUAL GENERAL COMMUNION

The annual general Communion of the members of St. Joseph's branch of the H.A.C.B. Society took place at the 9 o'clock Mass at St. Joseph's Cathedral on Sunday. The members in regalia to the number of 150 marched in procession from St. Joseph's Hall to the Cathedral, and took their places in the front seats of the nave which were reserved for them. There was also a representative attendance of the members of the Catholic Men's Club. In addition to those who approached the Holy Table at the 9 o'clock Mass numbers received Holy Communion at the early Masses at the Cathedral, and also at the Sacred Heart Church (North-East Valley), and St. Patrick's Basilica (South Dunedin).

Rev. Father Hunt, C.S.S.R., who was celebrant of the Mass, in the course of his sermon, congratulated the members of the Hibernian Society on the grand display made by them that morning, and also congratulated his Lordship the Bishop, and the clergy of the Cathedral parish and of South Dunedin on the fine body of men they had to work upon.

At the conclusion of the Mass, the members again formed in procession, and marched back to St. Joseph's Hall, where the Communion breakfast was laid.

Bro. George Purton (branch president) occupied the chair, having on his right his Lordship Bishop Verdon, Bro. J. J. Marlow (District Deputy), and Rev. Father Coffey, Adm. (chaplain), and on his left Very Rev. Father Murray, C.S.S.R. There were also present Rev. Bro. Moore, Miss A. Heley (president of the Children of Mary), Mrs. Jackson (president of St. Joseph's Ladies' Club), and Mr. E. W. Spain (St. Joseph's Men's Club), and several members of both of these clubs.

After justice had been done to the excellent breakfast provided, Bro. Geo. Purton extended a hearty welcome to his Lordship the Bishop, Very Rev. Father Murray, C.S.S.R., and Rev. Father Coffey, Adm. He thanked his Lordship and the local clergy for the very great interest they had always taken in the society, and also Father Murray for the valuable help given to the society by the Redemptorist Fathers throughout the Dominion. He then called on the Rev. Father Coffey to address the gathering.

Rev. Father Coffey said he had to congratulate the society on the large number of members present

that morning. It was the largest gathering they had had at any Communion breakfast as far as he was aware. About 150 members received Holy Communion that morning, and that was a very fine representation of the society. Speaking as the chaplain of the branch, he desired to express his appreciation of the help and assistance the members had always given the clergy in the work in connection with the Church, and for the manner in which they had upheld the dignity of the society. There was a feature in connection with the work of the society, and that was the charitable side. As long as he had been connected with the society he had not known of the case of a single member ever asking for any charity from outside sources; if the necessity arose, and the sick pay was not sufficient, the members personally came to the assistance of the brother needing help. Last year, which was a light year, the branch distributed about £250 in sick pay, and for a few previous years the amount was as high as £300. There were now in the branch 336 ordinary and 10 honorary members, making a total of 340. He remembered the time when the membership only totalled 90, and then they thought it would be a great advance if it went up to 150. The branch stands highest as regards membership of any in the Dominion; not only that, but it is eighth in the Australasian colonies. The sick pay fund now stands at £2000, so that the financial position is extremely satisfactory. These few facts would show our Catholic young men that the branch was in a sound position, and was making rapid progress. He expressed his pleasure at seeing members of St. Joseph's Men's Club and St. Joseph's Ladies' Club present. It would be to the advantage of every young man in the parish to join the Hibernian Society, which he hoped and trusted would continue to prosper and increase in membership as it deserved.

Bro. J. Hally said that he desired to specially thank the Redemptorist Fathers for their work on behalf of the Hibernian Society. Wherever they gave missions throughout New Zealand they brought the claims of the society before the Catholic young men, and impressed on them the advantages, spiritual and temporal, arising from membership. Since the previous mission, conducted by the Redemptorist Fathers under Father (now Bishop) Clune, the membership had increased by at least a third, whilst the funds had progressed in almost equal ratio. This increase was due in a great measure to the work of the Redemptorists on behalf of the Society. The members also appreciated the assistance given by his Lordship the Bishop and the local clergy, as it was no uncommon thing to find the local clergy proposing new members at the meetings. They had good officers, who were working most energetically for the welfare of the society, but the members should not forget that they, too, had a duty to perform in forwarding the interests of the society. They should not rest satisfied until every eligible Catholic young man in the parish was a Hibernian.

Very Rev. Father Murray, C.S.S.R., expressed his very sincere pleasure at being present on that happy occasion, and congratulated the members of the Hibernian Society on their fine display and manifestation of Catholic faith by attending in such large numbers to receive Holy Communion that morning. If there was one thing more than another which consoled the missionaries for their toil and labor it was to see the men respond to their efforts, and wherever the Redemptorist Fathers gave missions the members of the Hibernian Society always responded to their appeals. He congratulated the society on its success in Dunedin, where it had for members as fine a body of men as could be found in any country, and he hoped that before long there would be a large accession to the ranks of the society. They were proud of their faith, as they had reason to be, and proud of their country. The members were united by ties of faith and fatherland, and for this reason alone, apart altogether from the financial assistance given, they would be justified in fostering and encouraging this fine society, the members of which stood close together in the bonds of faith, hope, and charity. In conclusion, he said it gave him very much pleasure to meet that morning so many members of the society.

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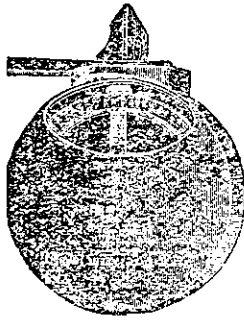
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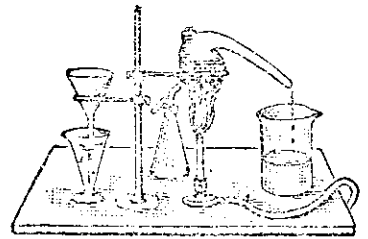
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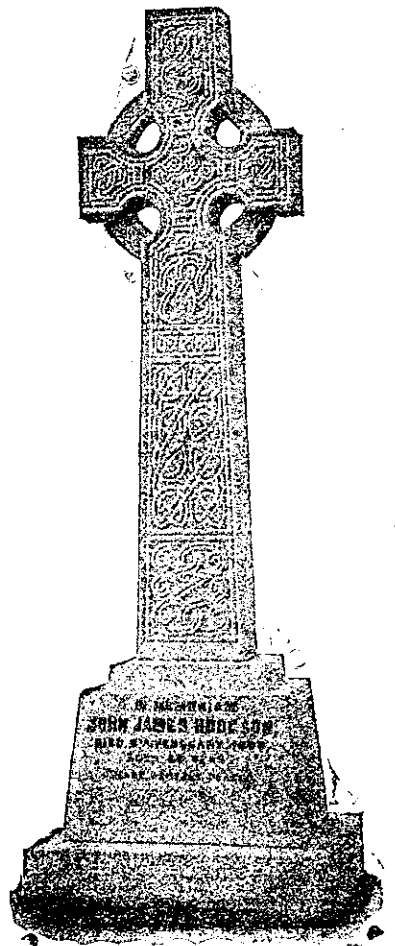
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Mr. E. W. Spain, speaking on behalf of the Catholic clubs, thanked the Hibernian Society for its generous invitation. The members of the Men's Catholic Club recognised that the Hibernian Society had very strong claims for support, for in the present age it was only by combination that success was assured. The young men when preparing for debates had to read up a good deal of literature, from which they learned that it was from organisation arose the strength of the Church, and that in countries where Catholics were not united the Church did not succeed as it ought. The Christian Brothers recognised the need for keeping the Catholic young fellows in Catholic associations after leaving school, and to do this they have started cricket and football clubs, and it was reasonable to assume that owing to the influence of Catholic surroundings these young men in the course of a few years would be a source of strength to the Hibernian Society. A ladies' branch would also be of benefit in the parish as they had been found to work successfully in other places. In conclusion he congratulated the society on its progress and on the good work it was doing.

His Lordship the Bishop said it gave him very great pleasure to assist at that grand gathering. Nothing gave Bishop and priests greater pleasure and joy than to see young members of the congregation attending to their religious duties. It was a grand thing to see so many members of the Hibernian Society receiving Holy Communion that morning, and he congratulated them from his heart on its progress. It was his wish that every young man in the congregation would join the society—this fine, noble association. In this city there was as fine a congregation of Catholics as could be found in any part of New Zealand. They had their full share of young men, every one of whom should join the society. It was the duty of every young man to belong to some benefit society, and this was only right and proper. They might learn a lesson from those not of the fold, who made great efforts to get young men to join the other benefit societies in our midst. As soon as a youth had left the schoolroom for the workroom he was asked to join one or other of those societies. The Hibernian Society was that which every Catholic young man should join. Its financial position is sound, it is not expensive, and a member gets all the advantages to be derived from membership of any other benefit society, whilst at the same time he is helped and encouraged by the other members to keep on the right path. The members give the best possible example: they are good Christians and good Catholics. A spirit of union animates the members. They have that spirit of patriotism and love of country which help to keep up their Catholic spirit. To be ashamed of one's country and fatherland is a step towards denying the faith. His Lordship hoped that by the time of the next Communion breakfast the membership would be largely increased. In conclusion he again expressed his great pleasure at seeing such a large attendance, and said it would gratify him very much to hear of all the members of the young men's societies becoming members of the Hibernian Society.

On the motion of Bro. J. J. Marlow a hearty vote of thanks was accorded his Lordship for his attendance at the breakfast.

ST. PATRICK'S COLLEGE, WELLINGTON

(From our own correspondent.)

The annual sports of the St. Patrick's College students, held on the Basin Reserve on Monday, were conducted under almost ideal conditions, a rather brisk northerly breeze being the only thing that marred the gathering. In one event—the hop, step, and jump—the school record was lowered, Allan Brennan, a promising young athlete who performed well last year, covering 42ft, thus easily beating the previous record (his own) of 41ft 8in. He was able to get no better than second place in the contest, his jump being 39ft 9½in, but in a later attempt he covered the distance stated. There were large fields in nearly all the events and good finishes were not rare. Amongst those present

were his Grace Archbishop Redwood, Ven. Archdeacon Devoy, S.M., and a number of the clergy, Dr. A. Izard, Messrs. Martin Kennedy, J. Dwyer, and Dalton.

The following are the results:—

100yds Handicap (under 16).—Final: McDonald 1, Cranby 2, Cleary 3.

100yds Handicap (under 16½).—Chapman (3yds) 1, H. Buckley (3yds) 2, Garth (2yds) 3.

Grand Handicap, 100yds (record, 10 2-5sec—J. Dwyer, 1888; A. J. Cullen, 1908).—Final: Cullen 1, Blake 2, Miles 3. Time, 11sec.

Half-mile Walk.—L. Henrys (30yds) 1, Cranby (40yds) 2, Dealy (50yds) 3.

Sack Race.—Final: Gasquoine 1, Bowden 2, Cranby 3.

100yds Championship.—P. Blake 1, T. Cullen 2, R. Fuller 3. Time, 11 1-5sec.

Long Jump (record, 19ft 7in—P. Fay, 1892.—P. Blake (7in) 1, A. Brennan (scr.) 2, E. Burns (9in) 3. Distance, 18ft 1in.

Half-mile (under 16½).—H. Buckley (scr.) 1, R. O'Donoghue (35yds) 2, L. Henrys (20yds) 3. Time, 3min 42½sec.

120yds Hurdles.—Final: Brownlies 1, Hennessy 2, Mutu 3. Time, 22sec.

High Jump.—Brownlies (5in) 1, Blake (4in) 2, A. Brennan (scr.) 3.

220yds Handicap (under 16½).—T. Cleary (14yds) 1, D. Comesky (7yds) 2, L. Cranby (7yds) 3.

Hop, Step, and Jump (record, 41ft 8in—A. Brennan, 1910).—P. Blake (4ft), 40ft, 1; A. Brennan (scr), 39ft 9½in, 2; R. Fuller (4ft), 39ft 7in, 3. In a later attempt Brennan jumped 42ft, breaking the record.

Grand Handicap, 220yds (record, 23 1-5sec—J. O. Dwyer, 1888).—T. Cullen (7yds) 1, Blake (scr) 2, M. Miles (7yds) 3. Time, 24sec.

440yds Handicap (under 16½ years).—H. Buckley (8yds) 1, R. O'Donoghue (20yds) 2, D. O'Sullivan (20yds) 3. Time, 1min 1sec.

Medley Race.—Fuller and Redmond (10yds) 1, Mutu and Henrys (scr) 2.

Grand Handicap, 440yds (record, 54 2-5sec—B. P. McMachon, 1888).—W. Redmond (8yds) 1, W. Buckley (20yds) 2, M. Miles (10yds) 3. Time, 58 3-5sec.

220yds Handicap (under 16½ years).—R. O'Donoghue (10yds) 1, D. O'Sullivan (10yds) 2, E. Clarke (scr) 3. Time, 25 2-5sec.

Half-mile (record, 2min 12sec—D. Driscoll, 1894).—W. Hennessy (55yds) 1, T. Fitzgerald (35yds) 2, J. Spillane and Papplewell, dead heat, 3. Time, 2min 19sec.

Old Boys' Race.—Ryan 1, McNamara 2, Collinson 3. Time, 11 1-5sec.

Consolation Race.—Hood 1, Bowden 2, Smith 3. Time, 12sec.

During the afternoon a number of boys, under the direction of Mr. Harrison, gave an interesting gymnastic display.



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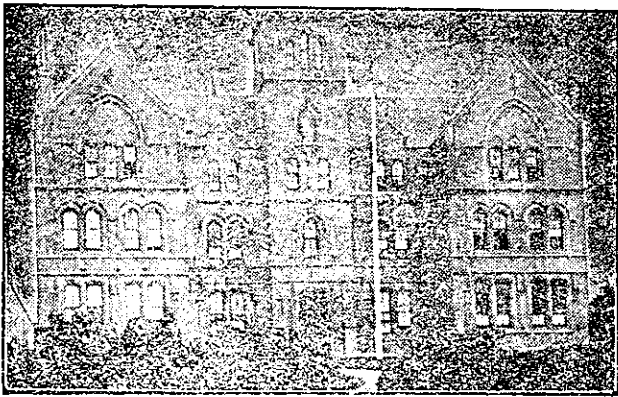
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DEATHS

CUMMINGS.—At Wellington, on October 18, 1911, Mary, third daughter of Patrick and the late Mary Cummings, of Tuapeka Flat, Lawrence, Otago; aged 29 years. Deeply regretted.—R.I.P.

KIRKPATRICK.—Of your charity pray for the repose of the soul of Robert Kirkpatrick, who died at Stratford, fortified by the rites of Holy Church, on September 27, in his 79th year. Born in County Mayo, Ireland. May he rest in peace.—Amen.

KIRKPATRICK.—Of your charity pray for the repose of the soul of Winifred Catherine, dearly beloved and only surviving child of John and Mary Kirkpatrick, who died at Stratford on Thursday, October 12, 1911, in her 27th year, after a long and painful illness. May her soul and the souls of the faithful departed rest in peace.—Amen.

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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900. LEO XIII., Pope.



THURSDAY, NOVEMBER 9, 1911.

I. THE CHURCH AND SOCIALISM



NORTH Island Socialist—who has an Irish name but who is not a subscriber to this paper—has sent us a communication which is by way of being an answer to an article on 'Very Rev. Prior McNabb and the New Socialism' which appeared in our issue of September 21. In reality, however, the letter is in no sort a reply to the article referred to. The writer of the latter was concerned with one main point—namely, whether Prior McNabb was right in his contention that Socialism, as defined by Mr. Ramsay Macdonald in his recent publication, no longer came under the strictures uttered against the system by Leo XIII. in his famous Encyclical on Labor, or whether, on the contrary, the learned Prior had misconstrued, or had failed to take in all the bearings of, Mr. Ramsay Macdonald's definition. 'A Socialist' has not one word to say regarding either Mr. Ramsay Macdonald or Prior McNabb,

but roams at large over the whole question of Socialism. His letter, however, will serve us as a text for a few remarks on the subject, which will, at least, be opportune, and which may, perhaps, be found useful. The writer stresses, as most Socialists do, the appalling extremes of wealth and poverty which exist under present conditions; and asks, if the Church condemns Socialism, what remedy she offers to take its place. We propose to discuss the subject in three articles; in which it will be our object to show (1) First, by way of preliminary, that Catholic writers have been quite as fully alive to, and quite as strong in their denunciation of, the wrongs of the existing system as our Socialist friends have been. (2) Secondly, we purpose to indicate some of the grounds for the criticism and condemnation which Socialists, by their own utterances, have brought upon themselves from Catholic writers. And (3) in the third article, we propose to outline some of the alternative methods of social reform which have been put forward by representative Catholics.

*

For the present, then, in this brief introduction to the discussion, our task is merely that of selection and quotation from acknowledged Catholic authorities, in proof of our assertion that Catholic writers have been just as vigorous, and just as unanimous in their protest against the anomalies of the existing system as Socialists themselves have been. And we begin with what is, for us, the highest authority of all—the voice of the Sovereign Pontiff himself. In his great Encyclical (*Rerum Novarum*) on Labor, issued more than twenty years ago, the late Holy Father, Leo XIII., placed in the very forefront of his deliverance the following declaration: 'All agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organisation took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that Working Men have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious Usury which, although more than once condemned by the Church, is nevertheless, under a different form, but with the same guilt, still practised by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.' Again, towards the close of the Encyclical, his Holiness says: 'The first concern (in things exterior and corporal) is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies.' Here is a protest—as earnest and weighty as any ever penned by any Socialist—against the inhuman abuses which have developed under our present industrial system.

*

And this protest fairly represents the attitude of Catholic authors of repute in every land. For our present purpose it will suffice to take only typical English writers. The Rev. Joseph Rickaby, S.J., Professor of Ethics and Natural Law at Stonyhurst College, and one of the most influential and widely-read of our contemporary Catholic authors, in a brochure on Socialism published in 1887, has the following: 'The sacred rights of property—yes, but there is something even more sacred than property, the lives and happiness of mankind. . . . To parody a famous saying, property now is on its trial. If the existence of Dives is a benefit to Lazarus according to the order of nature, then well and good, Dives may be converted, and maintained in his estate; but if his existence is a benefit to no one but himself, so much the worse for Dives in the time that is coming on earth.'

Let us sit down, and count if we can the sores of our modern Lazarus. His food is insufficient; he has been starved from childhood. Short allowance of milk in infancy (two pennyworth a week among five children); short allowance of meat; food generally innutritious, ill-cooked, and unwholesome. From bad food has come an unsound constitution and proneness to disease. His house is a coffin-home, close, fetid, deadly to health, and deadly to morality, by reason of the overcrowding. His work, when he had any, was unhealthy, done in a tainted atmosphere of dust and steam and effluvia of all sorts, from early dawn to sundown. But now he is out of work; he was shut out at the shortest notice, because his employer had gotten hold of a new contrivance that rendered men unnecessary, and so he was cast adrift, and he has drifted about for months, 'doing odd jobs,' from bad to worse, till now he is within measurable distance of a pauper's grave. Yet he has been no idle man. He worked so long as work was to be had; and in his day he did work enough to have kept him and his children well clothed and fed till such time as his children should have been able to support him in their turn; but another has taken the profit of his toil.'

*

Representative Catholic laymen voice the same sentiment of utter dissatisfaction with existing conditions. Amongst Catholic lay writers, no name stands higher as an authority on economic questions than that of C. S. Devas, M.A., sometime examiner in Political Economy at the Royal University of Ireland, author of *A Manual of Political Economy, The Key to the World's Progress*, etc. Writing on Socialism, he says: 'Most truly the evils (of the present time) are terrible and pressing: the miserable dwellings of so large a number of our people in town and country, the cruel advantage taken of weak, unorganised labor, the uncertainty of employment, the frequent triumph of dishonesty, the poverty-stricken old age that for so many is the dreary prospect ahead. But who recognised these evils more clearly than Pope Leo XIII.? Who told us more clearly than he that we are not to leave these things as they are?' Mr. Hilaire Belloc, late M.P. for Salford, and one of the most brilliant Catholic writers of the day, recognises to the full the economic and industrial evils under which the English workers are suffering. From a lengthy treatment of the subject, we select a few specimen sentences: 'As things now are in England, a small proportion of the inhabitants of the country possess by far the greater part of the means of production. . . . I think one may say that less than two hundred families at the very most control one-quarter of our means of production. Another quarter is in the hands of perhaps two thousand families at the most. And the remaining half (unless we are to include properties so small that they hardly count as capital) cannot at the utmost be made to include as much as a sixteenth of the whole community. . . . Thus a great and increasing proportion of the population . . . has no share in the permanent wealth of the country, and can only enjoy what it does on condition of continual labour for others who own that permanent wealth; while the workers, though not perhaps becoming actually poorer, are becoming relatively poorer compared with the owning classes, and with all this they are less and less secure of permanent employment as trade competition extends over a wider and wider area of the world's surface.'

*

We began this series of citations with a quotation from a Pope; we may fittingly end it with an utterance from a Cardinal. Taking up the latest book to hand on the subject—*Catholic Ideals in Social Life*, by Father Cuthbert, O.S.F.C.—we find quoted in its pages the following powerful indictment by the late Cardinal Vaughan of the 'inordinate growth of selfish individualism,' which is the characteristic feature of our modern commercial system. Speaking of the 'lamentable state of the masses of our poor,' the late Cardinal said: 'The suppression of the monasteries and the guilds, the transference of their lands and of the great commons of England to the rich,

created a lackland and beggared poor. . . . Without ties to bind the people to the land, they have been driven, especially of late years, in ever-increasing multitudes to the towns. Here they have herded apart from the better classes, forming an atmosphere and a society marked, on the one hand by an absence of all elevating influences of wealth, education, and refinement, and on the other by the depressing presence of almost a dead level of poverty, ignorance, and squalor. They are not owners either of the scraps of land on which they live or of the tenements that cover them; but are rack-rented by the agents of absentee landlords, who know less of them than Dives knew of Lazarus.

. . . Millions of human creatures are housed worse than the cattle and horses of many a lord and squire. Nearly a million of the London poor need re-housing; the medical authority has reported against 141,000 houses as insanitary, in which the poor are huddled together in numbers varying from four to twelve and more in a single room. What delicacy, modesty, or self-respect can be expected in men and women whose bodies are so shamelessly packed together.'

*

Our quotations have run into a greater length than we had intended; but the subject is a timely and important one, and it is just as well to treat it comprehensively when we are dealing with it. We have, at any rate, advanced sufficient evidence, we think, to show that whatever position the Church may hold in regard to Socialism, her attitude is certainly not based on any want of recognition of existing evils, nor on any lack of sympathy with the great mass of the people on whom the heavy burden of those evils principally falls.

Notes

A Consecration 'Souvenir'

We have received from the *W.A. Record* office a copy of an extremely interesting 'Souvenir' of the Consecration of Bishop Clune, prepared and published by our enterprising contemporary. It contains a full and well-written account of the ceremonies, consecration sermon, banquet, speeches and addresses, and of all the functions, from first to last, connected with the memorable event. It includes, also, an appendix 'In Memory of Cardinal Moran'; and is enriched with a very large number of particularly well-executed illustrations. The whole production is marked by great artistic taste and literary excellence, and, from both points of view, reflects the greatest possible credit on the *Record* staff.

The Hat Question Again

In the course of the crowded and remarkably successful mission which has been conducted by the Redemptorist Fathers during the past three weeks in St. Joseph's Cathedral, Dunedin, the Rev. Father Hunt addressed some pointed remarks to the women folk on the desirableness of simplicity and becomingness in the matter of the dress worn in the house of God, and quoted some very telling words from the late Cardinal Vaughan on the subject. That the admonition is by no means uncalled for—at least while the present fashions prevail—was made unmistakably evident on Sunday night. The Cathedral was crowded in every part; chairs were planted in every available spot; even the choir gallery was filled to the railing with the overflow. Every inch of space was valuable; yet it is safe to say that in numbers of the seats occupied by the ladies—the remark applies more particularly, of course, to the young ladies—it would have been easily possible to squeeze another occupant in were it not for the fact that those already in possession were absolutely prevented from sitting closely by reason of the colossal dimensions of the head-gear worn. We have every sympathy with the young ladies in their predicament—they want to be in the fashion, and they want, also, to go to the mission. If it were merely a matter of

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gratifying a particular taste nothing, perhaps, need be said; but when it is a question of uselessly occupying valuable and much-needed space, it should not, one would think, be beyond the ladies to devise some way of compromising with fashion, at least for the space of a week or two.

Consecration of Middlesborough Cathedral

Apropos of the consecration of Middlesborough Cathedral—one of the few cathedrals in England which have been consecrated since the Reformation—a report of which appeared in our last week's issue, a correspondent sends us the following interesting particulars regarding Catholic activity in the Yorkshire city. 'There is a very large Catholic population in Middlesborough, chiefly Irish who are employed in the large iron and steel works of that city. There are several communities of nuns there—the Sisters of Nazareth, the Sisters of Mercy, and the Faithful Companions of Jesus—all of which are doing good work amongst the poor and for the cause of education. The Faithful Companions have four large schools in the town averaging (when I was in Middlesborough in 1906) over four hundred scholars in each, besides a large number of boarders. The teaching of these nuns must be of a high order, for a large number of their pupils obtained high honors at all the recent examinations by the Government Inspectors. Mother M. Cecilia, who has recently been appointed Rev. Mother, is an Irish lady, and is eminently qualified for the position.'

THIS WEEK'S ISSUE

The Church and Socialism—Catholic condemnation of existing evils. Page 2253.

Science and the Soul—what the physiologists have to say. Page 2242.

About *Ne Temere*—the need for the decree. Page 2242.

Tolerance in Ireland—more testimony to Catholic liberality. Page 2243.

Honoring Bishop Grimes—meaning of the Papal distinctions conferred. Page 2246.

DIOCESE OF DUNEDIN

The mission by the Redemptorist Fathers at St. Joseph's Cathedral entered on its third week on Sunday, and judging by the attendances both mornings and evenings, especially in the evenings, when the church is crowded in every part, the mission has been one of the most successful ever held in Dunedin. A feature of the present mission is the splendid attendance of the men of the parish at the evening exercises. The eloquent and instructive discourses of the zealous missionaries have made a deep and, it is hoped, a lasting impression. On All Souls' Day his Lordship was the celebrant of the Solemn Pontifical Requiem Mass, Very Rev. Father Murray, C.S.S.R., being assistant priest, Rev. Father Hunt, C.S.S.R., deacon, Rev. Father P. O'Neill subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. On Thursday night there was the devotion of the Way of the Cross, with an explanatory address at each station by the Very Rev. Father Murray. On Friday evening Rev. Father Hunt preached on the Sacrifice of the Mass. On Sunday the men of the parish approached the Holy Table in very large numbers at the early Masses. At the 9 o'clock Mass the members of the Hibernian Society in regalia and of St. Joseph's Men's Club received Holy Communion in a body, and after Mass proceeded to St. Joseph's Hall for the annual Communion breakfast. On Sunday evening Rev. Father Hunt preached on the sin of scandal, and on Monday evening Very Rev. Father Murray discoursed on the Mercy of God. At the instruction after the 6 o'clock Mass on Tuesday Very Rev. Father Murray, in dealing with the necessity of having good literature in the homes, strongly recommended the *New Zealand Tablet* to the support of the Catholics of the Dominion. He said it was an excellent paper, and should find a place in every Catholic home in the land. 'Prayer'

was the subject of Rev. Father Hunt's discourse on Tuesday evening, when there was a very large congregation.

The mission conducted at St. Patrick's Basilica, South Dunedin, by the Rev. Fathers Creagh and Murray, C.S.S.R., has been most successful. Crowded congregations assist at the week-day Masses, whilst in the evenings the accommodation is taxed to its utmost extent. On Sunday morning at the 7.30 o'clock Mass there were upwards of 550 communicants, besides which there were numbers at the other Masses. The mission will be brought to a close on next Sunday, after which Rev. Father Creagh will open a week's mission at the Sacred Heart Church, North-east Valley, and the Rev. Father J. Murray will proceed to Central Otago.

Rev. Father Hunt, C.S.S.R., will open a week's mission at Mosgiel on Sunday, and at Allanton on the following Sunday.

Invercargill

(From our own correspondent.)

November 6.

Notwithstanding the unfavorable weather on Friday evening, there was a splendid attendance at the concert held in the West Plains Hall, in aid of the funds of the church in the district. The Rev. Father Kavanaugh acted as chairman, and introduced the performers to an appreciative audience. Songs were given by Mrs. Hamilton, Mrs. Neave, Misses M. Shea, and A. Hishon, Mr. C. James, and Mr. C. Couling; a cornet solo by Mr. Paterson, and recitations by Mr. T. Pound. The accompaniments were played by Miss K. Collins, A.T.C.L. Everything went off well, and the energetic committee, with Mr. M. Staunton as secretary, are to be congratulated on the success of the function.

On next Friday week the Hibernian Society will have a return euchre match with the members of the Druids' Ledge. On the last occasion the Hibernians were defeated by the narrow margin of three games, and they hope to reverse the order of things in their next friendly match.

Devonport

(From an occasional correspondent.)

The Children of Mary at Devonport, having expressed a strong and unanimous desire that Rev. Father Wright, of St. Patrick's Cathedral, should give them a retreat, Rev. Father Golden asked for and obtained the services of this zealous priest for the purpose indicated. In spite of his many pressing duties, Father Wright gave the retreat on the evenings of the 25th, 26th, and 27th of October. Though the weather was most unfavorable, the members of the sodality assembled in full muster. The lectures were replete with instruction, and very touching and impressive withal. Father Wright has a fine style and great facility of expression. The sodality will long remember his solid advice and instructions. All who could attend came to Holy Communion on Saturday morning. When announcing the retreat on the previous Sunday Father Golden spoke in appreciative terms of the Children of Mary at Devonport. They were giving an excellent example to the congregation, and he expressed the hope that all the Catholic young ladies of the parish would join the sodality. Their president (Miss Fogarty) takes a deep interest in them, and is doing much to promote the welfare of the society. The president and members are most grateful to Father Wright for his great kindness in complying with their earnest request. They hope for a large increase in their numbers as a fruit of the retreat.

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OBITUARY

MISS FLORENCE ARNOLD, WAKEFIELD.

(From an occasional correspondent.)

The deepest sympathy is felt by the whole community with the parents and relatives of Miss Florence Arnold, who lost her life in the Foxton boating accident on Sunday, October 22. The deceased, who was only 24 years of age, was a model Catholic, her frequent attendance at the Sacraments being an excellent example for all to follow, and clearly denoting the careful way she had been brought up. She received Communion on the Sunday previous to that on which she lost her life, and before going out for pleasure on the fatal Sunday, she had been to Mass before she left. She was a member of the choir and Altar Society here, and since going to Palmerston North had joined the Sacred Heart Society and had also been admitted to the Sodality of Children of Mary. The funeral, which took place on October 27, was the largest even seen in this district. The remains were interred in St. Joseph's Church Cemetery, Wakefield. Rev. Father Herbert, who officiated at the church, delivered a feeling discourse on the necessity of being always prepared to meet the dread summons of death, and urged his hearers not to forget the holy dead in their prayers. The family are very much touched by the many kind expressions of sympathy received from all parts of the Dominion. Mention must be made of the fact that those who had to bear their own grief and sorrow—Mr. Grove and Major O'Sullivan and family—sent messages of comfort and consolation. Miss Moya O'Sullivan in her letter stated that Miss Arnold and her own poor sister were praying for help and mercy when they saw their danger. The very large attendance at the funeral was evidence of the high esteem in which the deceased was held.—R.I.P.

MRS. S. HAUGHEY, CHEVIOT.

The late Mrs. S. Haughey who passed away on September 27 at her residence, Crystalfield, Cheviot, was born in Cloncoe, County Galway, and came to the colony about 45 years ago. Later she married, and with her husband settled in Southbridge for eighteen years. From there they removed to Cheviot in 1893, where they acquired a section when that estate was cut up for closer settlement, residing there up to the time of her death. The deceased lady was always prominent in Church matters, and was very highly respected. The news of her demise will be a sad blow to her husband, who is at present in the Old Country, where he was ordered for a trip on account of his health. The late Mrs. Haughey was the first person to draw a section on the Cheviot Estate, and she also officiated at the planting of the King Edward Coronation oak in Mackenzie, Cheviot. The funeral, which took place on September 29, was largely attended. A Requiem Mass was celebrated by the Rev. Father Richards, who also officiated at the graveside, assisted by the Rev. Father Hanrahan. The deceased lady leaves a grown-up family—Sister Marie St. Antonio, of Notre Dame des Missions (Christchurch), Mrs. L. Goggin (Christchurch), and Messrs. P., D., and F. Haughey (Cheviot)—to mourn their loss.—R.I.P.

MR. PETER PENDER, CHRISTCHURCH.

(From our own correspondent.)

Mr. Peter Pender, late Police Inspector, passed away on Sunday morning at his residence, Redcliffs, at a very advanced age, and fortified by all the rites of Holy Church. His Lordship Bishop Grimes, who returned from the Ashburton district whilst Vespers were in progress in the Cathedral, subsequently addressed the congregation, and in feeling terms referred to the death of Mr. Pender, the news of which had just been communicated to him (the Bishop) on his crossing the threshold of the Cathedral. The late Mr. Pender, said the Bishop, was for many years a familiar figure in Canterbury and Wellington, a diligent, but always a kind and conscientiously just officer, whose consistent

aim throughout his career was to prevent crime rather than make its detection a police officer's sole purpose. He was ever the true Christian gentleman, and a citizen worthy of the highest respect and honor. His Lordship expressed regret that his engagements would prevent his personal attendance at the obsequies, but he availed himself of the present and earliest opportunity of extending to the bereaved family his sincere sympathy at the sad loss that had befallen them, and also the whole community. At the conclusion of Benediction of the Blessed Sacrament the very large congregation stood whilst the Cathedral organist (Mr. A. W. Banz) played the 'Dead March' from 'Saul.' A Solemn Requiem High Mass will be celebrated in the Cathedral at 9 o'clock on Tuesday morning for the repose of the soul of the late Mr. Pender, after which the funeral procession will be formed and the interment take place.—R.I.P.

CHRISTCHURCH CATHOLIC CLUB

(From the club correspondent.)

A complimentary musical evening was tendered by the Catholic Club last evening to Mr. and Mrs. J. E. Hayward. Amongst those present were His Lordship Bishop Grimes, Rev. Dr. Kennedy, and Rev. Father Hanrahan. The president (Mr. R. Beveridge) referred to the active interest Mr. Hayward had taken in the club since its inception. He was elected president in 1905, and he also acted in that capacity from 1907 to September last. He had attended almost every meeting of the club during eleven years.

His Lordship Bishop Grimes spoke in complimentary terms of Mr. Hayward's enthusiastic work for the club. His aim was for the good of the young men, and his efforts should be emulated by other members.

Rev. Dr. Kennedy then presented Mr. Hayward with a framed photograph of the executive of the club. Mr. Hayward had filled the office of president with great success, and had thrown himself into the work of the club with whole-heartedness. Dr. Kennedy expressed the hope that Mr. Hayward would continue to assist the club and the executive. He also presented Mrs. Hayward with a lady's hand-bag, and remarked that she also had greatly assisted the club, especially at social functions.

Mr. Hayward, in reply, thanked his friends for their kind recognition of any services he had been able to render. He spoke in high terms of the influence for good which the club exercised. It was the duty of their young men to assist the Church at the present time. During his term of office he had had the warm co-operation of the executive, and he desired to thank them for so generously assisting him. He thanked his Lordship for his kind remarks, and for the support he had always given the club. On behalf of Mrs. Hayward he also thanked the club for the presentation made to her. He intended to continue his connection with the club, and to give it all the assistance he could, both as officer and member.

Musical and instrumental contributions were given by Misses Hobbs, Amodeo, and Remington, Messdames Mead and Harrison, Messrs. Fotherill, G. Hayward, P. McNamara, R. Beveridge, F. Rowe, and Father Hanrahan.

The executive are very busy making arrangements for the club's annual banquet to be held on November 22.

ANSWER TO CORRESPONDENT

ONE WHO KNOWS.—Thanks for facts. Will deal with next week.

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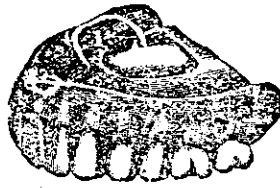
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Irish News

CORK—The Lord Chancellor of Ireland

At a meeting of Cork Corporation, Alderman Meade called attention to the fact that distinction had been obtained by a Corkman, when a gentleman eminent in his profession as a lawyer, Mr. Redmond Barry, had been appointed Lord Chancellor of Ireland. They were proud to record their appreciation of the great honor and to compliment Mr. Redmond Barry on behalf of the citizens of Cork on his being raised to the Lord Chancellorship. The motion was then unanimously adopted in the following terms: 'That we, the members of the Corporation of Cork, hereby tender to the Right Hon. Redmond J. Barry, our warmest congratulations on his appointment as Lord Chancellor of Ireland.'

DONEGAL—Kindly Action Appreciated

On the motion of Mr. Dunnion, seconded by Mr. Martin, the Donegal Guardians at a recent meeting, unanimously passed a vote of thanks to Mr. Verschoyle, who is a Protestant barrister and member of the board, on his recent letter to the Press regarding the Home Rule question, the relations between Protestants and Catholics, and the welfare of Ireland generally. As a landlord and Donegal man, Mr. Dunnion said Mr. Verschoyle deserved the thanks of the people of all classes and creeds. The chairman (Mr. P. McLoughlin, J.P.), Mr. Campbell, and other members highly congratulated Mr. Verschoyle on his letter, and said they were proud to have such a gentleman in their midst.

DUBLIN—Language Day

Sunday, September 17, was Language Day in Dublin, and as usual the great Language procession took place. Thousands took part in the procession, and great crowds of spectators lined the route. In the procession itself were representatives of the Gaelic League, Friendly Societies, I.N.F. and A.O.H.; Gaelic Athletic Association; political sections, in which walked United Irish Leaguer and Sinn Féiner shoulder to shoulder; the educational section was large, but the industrial section showed a falling off, owing no doubt to the labor unrest then prevailing in the city. At Smithfield a great meeting was held, at which Dr. Douglas Hyde presided, and delivered a vigorous address in support of a resolution calling for the radical amendment of the Educational Boards. Other speakers included Hon. William Gibson, Professor John MacNeill, P. Murphy, J. Larkin, P. H. Pearse, B.L., etc.

Visit of the Eighty Club

On Friday evening, September 15, the members of the Eighty Club, who had just arrived in Dublin with the object of studying the Irish question on the spot, were entertained at a reception given by Mr. John Redmond, M.P., in the Gresham Hotel. The Irish leader, who had invited some five hundred representative citizens, including many prominent Unionists, to meet the visitors, delivered an address in the course of which he ridiculed the idea of the minority being persecuted under Home Rule. Two of the visitors also spoke briefly—Lord Saye and Mr. Kellaway, M.P. Lord Saye said they were deeply sensible of the honor they had received on arriving in the Emerald Isle, and of being received by the leader of the Irish race. Mr. Kellaway, M.P., said the democracy of England, Scotland, and Wales would be unworthy of their salt if, in the hour of their triumph over their hereditary enemies, they did not recognise that the best service rendered in that fight was rendered by Mr. John Redmond and the Irish Party. Early on Saturday the visitors wended their way to the old House in College Green, where they inspected the House of Lords, which has been but little altered during the century which has gone by since Ireland lost her native Parliament. The directors of the Bank of Ireland, who are now in possession of the Irish Houses of Parliament, afforded them every facility for seeing the fine building, and gave Mr. Swift MacNeill, M.P., permission to deliver an address to them. He said he would be a man of very steely nerves if he were able

to speak in that House—the ancient home of the Irish Parliament—without emotion when he remembered that that was the very first time for 111 years on which the voice of an Irish public man had ever been heard within those walls. He wished at the outset, on their behalf and on his own, to express his grateful acknowledgments to the Governors of the Bank of Ireland and the other authorities of the bank for their courtesy in extending to them that privilege. That they should do so was a glorious sign of the time, of happy reconciliation and better understanding between all classes of the community in the country. The party also visited Glasnevin Model Farm, where they were received by Mr. T. W. Russell, who, in the course of an address, said he liked to think of the Ireland that was to be, with her troubles forgotten, her wrongs redressed, her people happy and contented under her own Government. On Saturday night the National Club of Ireland entertained the members of the Eighty Club to a banquet in the Gresham Hotel. The Right Hon. M. F. Cox, president of the National Club, ably refuted the false statements made to the effect that the lives of Protestants would be unsafe under Home Rule. He spoke of the ability of Irishmen to govern themselves, and said that they had given rulers to nearly every nation in the world. They had given great statesmen to England, and he thought that Englishmen might safely entrust to Ireland the boon of self-government, for which their ancestors fought and died in ages long gone by.

KILDARE—The Eighty Club at Maynooth

On Sunday afternoon, September 17, the members of the Eighty Club motored to St. Patrick's College, Maynooth, and were received by the president, the Right Rev. Dr. Mannix; the vice-president, the Very Rev. Dr. Hogan, and the members of the College staff. The visitors were conducted over the spacious halls and classrooms, the library, and the beautiful chapel, the architectural beauties of which they greatly admired. Before leaving they were entertained at tea by the president, and expressed the great pleasure which they had derived from the visit. Several members of the club also visited Trinity College.

MEATH—The Tobacco Industry

A party of the Eighty Club, including Lord Saye and Sele, Mr. and Mrs. Cecil Harmsworth, Mr. Harold Spender, Mr. Winfrey, Mr. Drysdale Woodcock, Sir A. Lever, etc., accompanied by Mr. W. Redmond, M.P., visited Sir Nugent Everard's tobacco plantations at Randlestown, and were much interested and impressed at the great progress which the tobacco industry is making in Ireland, as well as its adaptability to Irish conditions.

Healthy Literature

The Most Rev. Dr. Gaughran, Bishop of Meath, delivered an interesting address in Mullingar Cathedral on Sunday, September 17, at a meeting held for the furtherance of the work of completing a new parochial hall. Dr. Gaughran said the Holy Father was constantly pointing out that the evil of the present day was an infidel, immoral press, and had asked the Bishops to provide good, wholesome literature for the people, for if it was not provided human nature would take what was to be got. His Holiness said that the latest of heresies, and perhaps the most dangerous of all, Modernism, was being spread by the press and in novels. The devil was making use of novels for spreading infidelity and immorality. In the library of the new Catholic parochial hall they would have the very best of amusing and instructive works, but none of those publications loaded with the filth and abominations of the Continent which were sent into Ireland.

WATERFORD—A House with a History

The forthcoming sale of the effects of Lisnabrin House, Tallow, County Waterford—the property itself has been acquired by an Irish-Australian, Mr. Carew—is reminiscent of the days of Sir Walter Raleigh, who was godfather for Walter Coppinger, of Lisnabrin House, to whom, as a birthday gift, he presented a handsome gold watch, now in possession of Miss Fanny Croker. Ensign Croker, in 1649, was given Lisnabrin by Cromwell, and he married Miss Coppinger Ever

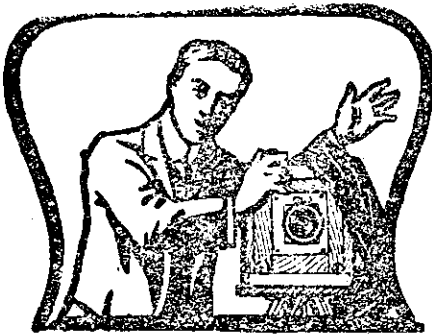
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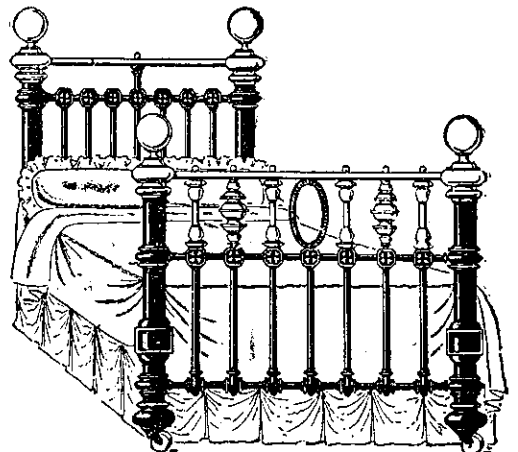
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since it has been in the possession of the Croker family. Dr. Edward Croker died on August 9, 1901, and the property then lapsed to Miss Fanny Croker, who recently sold it. On December 20, 1888, Raleigh leased Lisnabrin to Denis Fisher, but it was shortly afterwards acquired by the Coppinger family. About the same date Raleigh leased Lisfinny Castle to the Colthurst family, from whom it passed to the Earl of Cork. In the 'sixties Major Croker lived at Lisfinny Castle. His successor was Douglas Pyne, M.P.

TYRONE—Sales to Tenants

The estate of the Earl of Caledon, comprising about 11,000 acres, has been sold to the tenants. The purchasers are getting a reduction of 6s 9d in the £ to first term tenant and 4s 9d to second term tenants. The estate, which formed part of the 'Kinard' estate of the O'Neills, has been in the possession of the Alexanders since the Plantation of James I. The Benburb estate, which formerly belonged to the Wingfields (the Earls of Powerscourt), but was sold to Mr. James Bruce, D.L., formerly of Dunville and Co., distillers, has been sold to the tenants. The purchase is to take effect from the 1st of November, and the terms are the same as on the Caledon estate.

GENERAL

Catholic Schools Again Successful

The prize-lists of the Intermediate Education Board show that the Catholic schools and colleges still maintain the superior position which they have held for years. The Cork Christian Brothers' Schools come out first with seventeen exhibitions, followed closely by the O'Connell Schools, Dublin, with sixteen. Rockwell College, Cashel, takes next place with thirteen. The Royal Academical Institution, Belfast, a Protestant College, takes fourth place, then follow Clongowes Wood College, Blackrock College, and St. Jarlath's College, Tuam. Of the girls' schools, St. Louis' Convent, Monaghan, and the Loreto Convent, Balbriggan, head the list with fourteen exhibitions each. The Academy, Ballymena, a Protestant school, come next, and then come the Loreto Convent, Wexford, followed by the Loreto College, St. Stephen's Green, Dublin. There can be no denying the fact that the Catholic teachers have shown once again that, despite numerous obstacles, they can compete successfully with more favored members of the same profession.

Reduction of Pauperism

A Blue-book dealing with the work of the Irish Local Government Board states that the removal of the pauper disqualification has had a marked effect on the Poor-law statistics. In January last there was a decrease of 3512 persons in the workhouses and of 15,391 in outdoor relief; while the average pauperism for the year was equivalent to 20.9 per thousand of the estimated population as compared with 22.4 per thousand in the previous year.

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People We Hear About

The Most Rev. J. M. Farley, Archbishop of New York, who is reported to have been created a Cardinal, was born in Ireland in 1842, and was educated at St. Macartan's College, Monaghan, and at New York and Rome. He was ordained in Rome in 1870, and after returning to the United States, acted as secretary to Archbishop McClosky, for several years. He was appointed Vicar-General of New York in 1891; Domestic Prelate to Leo XIII. in 1892, and consecrated Auxiliary Bishop of New York in 1895. He succeeded Archbishop Corrigan in 1903.

The Most Rev. William H. O'Connell, Archbishop of Boston, who, it is reported, has been raised to the Sacred College, was born in Lowell in 1859, and was the youngest of eleven children. After graduating with high honors from Lowell High School in 1876, he went to St. Charles College, Ellicott City, and spent three years of study under Sulpicians there. He then returned to Massachusetts and entered Boston College. His course at the Boston institution, as at the other schools which he attended, was marked by brilliant scholarship. He received his B.A. degree in 1881 at Boston College. His expressed preference for religious life and his manifest ability led to Archbishop Williams selecting him to go to the American College at Rome. He was ordained in 1884, but he spent another year in Rome studying before returning to Boston to take up parish work. In 1895 the presidency of the American College at Rome falling vacant, he was selected for the position which first gave him an opportunity to display his exceptional abilities. He was barely 37 when in January, 1896, he returned to Rome. Further proof of the high place he had gained in Rome came in 1901 when Bishop Healy of Portland, died. The president of the American College was the chosen Bishop of Portland, and was consecrated by Cardinal Satolli. In 1905 he went to Japan on a diplomatic mission for the Pope, and his success may be judged by the honor which came to him shortly afterwards when he was appointed coadjutor to Archbishop Williams of Boston, whom he succeeded a few months later.

According to the cable news, which is not always to be relied on when dealing with Catholic affairs, his Grace Archbishop Bourne, of Westminster has been created a Cardinal. Archbishop Bourne was born at Clapham in 1861. His father, Mr. Henry Bourne, and his grandfather were in the Civil Service, both serving in the Post Office Department with distinction. His father having become a convert, the future Archbishop was sent to Ushaw, and later to St. Edmund's College, Ware. Having decided to enter the priesthood, he further prosecuted his studies at St. Sulpice, Paris, where in 1883, he received the diaconate, and in the following year was ordained by Dr. Coffin, Bishop of Southwark, at the University of Louvain. The first five years of Father Bourne's ministry were passed as assistant priest at Blackheath, Mortlake, and West Grinstead. He left West Grinstead in 1889, at the invitation of Bishop Butt, to found the Diocesan Seminary of St. John the Evangelist at Womersley, Guildford, in which he held the chairs of Moral Theology and Holy Scripture, and of which he was president until 1898. In 1895 Father Bourne received the honor of being named Domestic Prelate to Pope Leo XIII. A year later he was consecrated Coadjutor to the Bishop of Southwark, and in the April of the following year (1897) he became successor to the Bishop of Southwark. As Bishop of Southwark Dr. Bourne did much excellent work. During his rule a series of social and 'rescue' enterprises with lay co-operation was established in the diocese. At the death of Cardinal Vaughan, Dr. Bourne, the youngest among the English Bishops, was chosen for the succession to the Archbishopric. He was translated to Westminster in August, 1903, and received the Pallium in November.

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PUBLICATIONS

The Catholic Encyclopedia. Vol. XI. Robert Appleton Company: New York.

The high quality of the matter furnished by this memorable publication is now sufficiently well known; and the simplest way of noticing, and recommending, each succeeding volume is merely to gather together a list of the more generally interesting subjects dealt with in the particular issue. Volume XI. takes us alphabetically from New Mexico to Phillip; and includes articles on New Zealand, Oates's Plot, O'Connell (with fine full-page portrait), Oxford Movement (by Dr. Wm. Barry), Papal Arbitration, Passionists, Pasteur, St. Patrick (by the late Cardinal Moran), Penal Laws (in England, Scotland, Ireland, and the American Colonies), Penance, Pentateuch, Periodical Literature (a most valuable account of the Catholic press throughout the world), Persecution, Persecutions, Peter, etc., etc. *Tablet* readers will naturally turn with special interest to the article on 'New Zealand.' In its review of the eleventh volume of the *Encyclopaedia*, the *New York Freeman's Journal* remarks: 'To J. A. Scott, of the *New Zealand Tablet*, it was given to write all about New Zealand, now called a "Dominion," where woman's right to vote is the law and where the workingman is respected and taken care of as nowhere else. It is very interesting and might be much longer.' And the Melbourne *Advocate* reviewer describes it—over-kindly—as 'one of the best articles in the volume—well-written, well-informed, and admirably arranged.' If we might ourselves be allowed to pass judgment, we would say that it is a plain, straightforward, unpretentious statement of the principal facts of interest regarding the Dominion, so far as they could be compressed into the limited space assigned.

Catholic Ideals in Social Life. By Father Cuthbert, O.S.F.C. Washbourne, London.

Father Cuthbert has collected into one volume a series of papers, some of which had appeared in various periodicals. In the first part of his book, he deals with the relation of the Church with Personal Liberty, with the State, with Marriage, etc., and afterwards discusses the Value of Work, the Priest and Social Reform, and the Responsibility of Wealth. In the second part he considers the general question of the Working-man's Apostolate and the Religious Aspects of Social Work. Father Cuthbert's thought and matter are excellent, though, perhaps, a little too closely packed. The social problem is undoubtedly the greatest question of the day; and every intelligent Catholic ought to aim at making himself acquainted with the Catholic attitude and Catholic mind on the subject. For this purpose, Father Cuthbert's work will be found to afford ample and adequate material. Our copy is from Louis Gille and Co., 75 Liverpool street, Sydney. Price 3s 6d.

The Home of Evangeline, before and after Longfellow's Poem. By A. L. Pringle. With illustrations by J. Brewster Fisher. Angelus Company.

This book gives an interesting and touching account of what happened before and after Longfellow's well-known poem, the 'Acadia' of the poem, with its devout French colony, being the modern Nova Scotia, on the north-east of North America. Longfellow tells us at the close of his poem that,

'Only along the shore of the mournful and misty Atlantic,
Linger a few Acadian peasants, whose fathers from exile
Wandered back to their native land to die in its bosom.'

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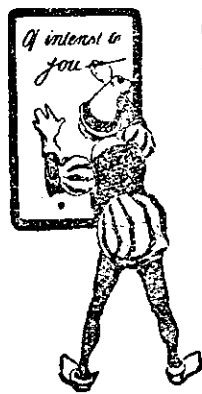
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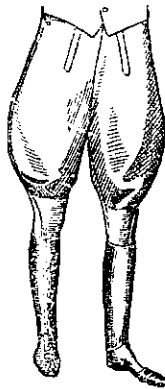
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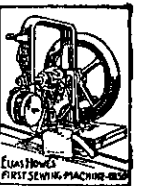
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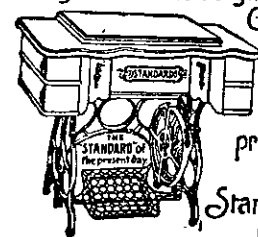
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To die in its bosom indeed. 'But also,' says the author of the work under notice, 'again to root their race in the soil; a race which has become a little nation, matured in seclusion and hardship, now doubling its numbers every twenty years without accretions, retaining its language and religion, its traditions and customs; and in the present day sending forth representatives to take their place in the professions and the legislature, in line with the best of the land.' The history of the return and re-settlement of these heroic exiles, is the theme of the present volume; and the captivating story is admirably told. Our copy is from Louis Gille and Co., Sydney. Price, 3s.

Devotion to the Nine Choirs of Holy Angels: especially to Angel-Guardians. Translated from the French of Henri-Marie Boudon, Archdeacon of Evreux, by Edward Healy Thompson, M.A. Burus and Oates, London.

This work of over two hundred pages which has attained, and has continued to retain, very great popularity in France, is written with great simplicity, unctious, and power. The doctrines it contains are not the off-spring of the writer's imagination, or his mere private opinions, but are stated to rest on the solid basis of Catholic theology, and to be in faithful accordance with the teaching of the Church. The timeliness of this call to devotion to the holy angels may be gathered from the following observation of the author: 'When we see storms gathering either in the Church or in the State, combinations to resist those who are working for the glory of God, extraordinary conspiracies to defeat some great good which is being planned in dioceses, towns, country-districts, and provinces—then it is that we ought to perform frequent devotions in honor of these Powers of Heaven, that they may overturn and destroy all the might and miserable plottings of hell.' The first part of the book is devoted to a development of twelve motives for devotion to the holy angels; and

the second part to the description of twelve methods of practising this devotion. The work is one which can be cordially commended. From Louis Gille, and Co., Sydney. Price, 3s.

Perfect Love of God. Translated from the French by A. M. Buchanan. The Angelus Company, London.

This is a most admirable little treatise—plain, practical, and persuasive, and suitable alike for the youngest child and for the saint (or sinner) of mature years. We cannot praise this little book too highly, nor recommend it too warmly. Societies engaged in the distribution of Catholic literature are strongly urged to add it to their stock. From Louis Gille and Co. Price, 2d.

Apostles All: or How Every Catholic can participate in the merits of the Apostolate. By a Missionary Apostolic. The Angelus Company, London.

This is a translation from the Italian *Tutti Apostoli*, and is a plea for greater interest on the part of the laity in the Foreign Missionary Work of the Church. The Bishop of Salford says regarding it: 'The booklet is so simple and clear, the arguments so cogent, the reply to the stock objections so satisfactory, that I feel sure this translation must do great service in promoting the cause of the Foreign Missions among English-speaking people.' The booklet needs no further recommendation. From Louis Gille and Co., Sydney. Price, 2d.

We have received from the Australasian Catholic Truth Society the following excellent and valuable pamphlets:—*The Inquisition: An Essay* (extracted from Devivier's *Christian Apologetics*); *Life of Rev. Mother Javouhey* (Foundress of the Congregation of St. Joseph of Cluny); *How Character is Formed*, by the Very Rev. P. A. Canon Sheehan, D.D.; *The Intellectual Claims of the Catholic Church*, by Dr. Bertram C. A. Windle, K.S.G.; *Simple Talks For First Communion*, by Miriam Agatha (Sydney, N.S.W.); and *Calvary's Keepsake: A Short History of the True Cross*, by 'X.'

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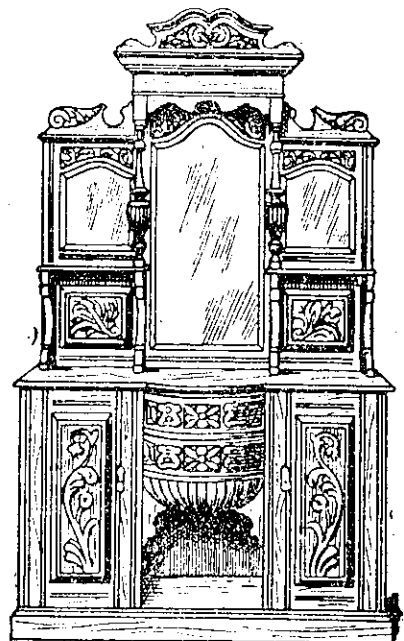
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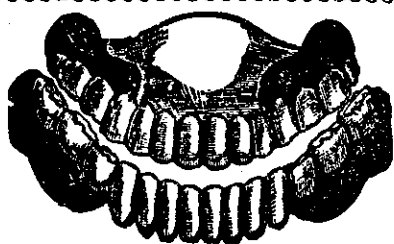


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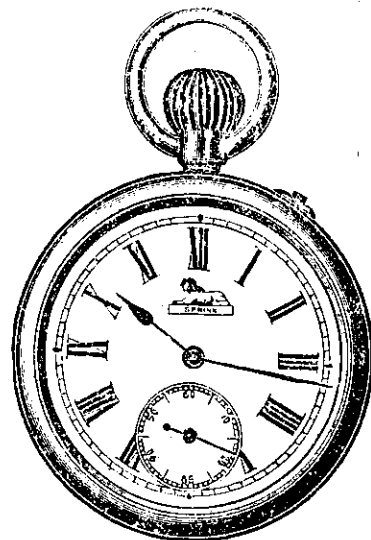
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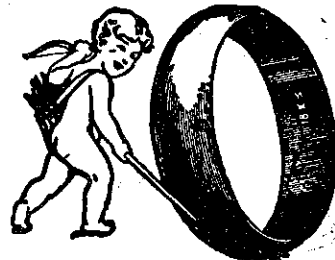
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ST. PATRICK'S CATHEDRAL, AUCKLAND

(From our own correspondent.)

A large and enthusiastic meeting, in response to a circular from his Lordship the Bishop, assembled on Wednesday evening, November 1, in the Marist Brothers' School. The object was to discuss means by which the debt of £3800 on St. Patrick's Cathedral could be wiped out altogether. Rev. Fathers Patterson, Golden, Holbrook, Adm., Wright, Carran, and Ormond were present. Apologies for non-attendance were received from Rev. Fathers Tormey and Buckley.

His Lordship addressing the meeting said he was delighted to see such a splendid gathering of ladies and gentlemen, because it was a proof of the interest displayed in the undertaking they had in hand, namely, the wiping off the debt on the Cathedral. The debt handicapped him in many ways, and prevented him from directing his energies to many other necessary undertakings in various parts of their widely scattered diocese. He was sure all would unite in this great work. It was a work which not only called for the exertions of the people of the Cathedral parish, but it appealed to every parish in the diocese. It was some years since a similar appeal had been made, and this he hoped would be the last. He was particularly pleased to see so many ladies in attendance, because it had been said that God's blessings always attended the work of the ladies.

Rev. Father Holbrook then gave a short statement of the indebtedness on the Cathedral parish, which amounted to £6000, £3800 of which was on the Cathedral. It was like a mill-stone round their necks, and an effort should be now put forth to relieve them from the burden.

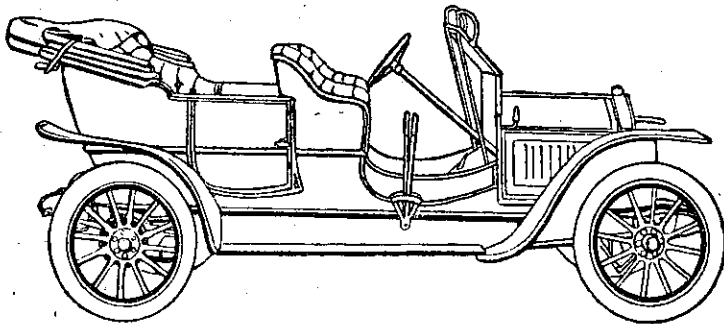
An appeal being made to those at the meeting, the Bishop started with £50, and four others gave £25 each, the total coming to £250. The announcement of this amount was heartily received.

Father Holbrook stated that a sum of £400 was necessary to meet the initial expenses of the big bazaar at Easter next in the Town Hall, and to this the amount now subscribed would be given. The balance of the £400 would be raised by St. Patrick's parishioners.

The election of officers resulted as follows:—His Lordship the Bishop was unanimously chosen president; Councillor P. J. Nerheny, J.P., vice-president; Rev. Father Holbrook, hon. treasurer; Messrs. Cyril Mahon and T. Holbrook, hon. joint secretaries. The executive will consist of one representative from each parish. It was decided to hold a general art union, and the stalls will be allowed to run an art union if they so desire. The following stalls were allotted: One each to St. Patrick's, St. Benedict's, Sacred Heart, Parnell, Devonport, Ellerslie, Remuera, and Marist Brothers' Old Boys' Association. Detailed matters were discussed, and the executive are to meet on Monday, November 13.

A hearty vote of thanks to his Lordship brought the proceedings to a close.

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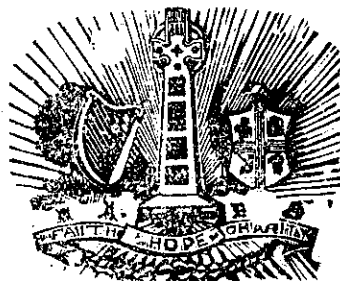


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Rangiora

(From an occasional correspondent.)

A concert was held on Show Night in aid of the Sisters of the Mission, when there was a crowded and enthusiastic audience. There were seventeen items on the programme, and nearly every performer was recalled, especially Mrs. H. T. Ash and Miss Evvie Smith for their singing, and Messrs. A. L. Cropp, Syd. Allwright, and Vere Buchanan. Mr. R. A. Horne acted as accompanist, and gave unqualified satisfaction. The following was the programme:—Overture, 'Wearing of the green,' Miss Annie Mehrrens; song, 'Mary,' Mr. W. Joll; song, 'Melody of life,' Miss Evvie Smith (violin obligato by Mr. Vere Buchanan); violin solo, 'The last rose of summer,' Mr. Vere Buchanan; song, 'Ireland, I love you,' Mrs. H. T. Ash; song, 'It's very vexin',' Mr. A. L. Cropp; song, 'Lovely spring,' Miss Burton; song, 'My old shako,' Mr. S. Allwright. This concluded the first part of the programme. The second consisted of the following items:—overture, pianoforte duet, convent pupils; song, 'A May morning,' Mr. W. Joll; song, 'Mighty like a rose,' Miss Evvie Smith; song, 'When shadows gather,' Mr. S. Allwright; violin solo, 'Robin Adair,' Mr. Vere Buchanan; song, 'Barney O'Hea,' Mrs. H. Ash; song, 'Young Tom o' Devon,' Mr. A. L. Cropp; song, 'Beautiful garden of roses,' Miss Burton; duet, 'Watchman, what of the night?' Messrs. Joll and Allwright.

After the concert several ladies of the church gave a very nice supper to all the performers, and Father Hyland on behalf of the Sisters thanked the performers for their kind assistance, to which Messrs. Horne and Cropp responded. Mr. Horne then proposed the only toast of the evening, that of Rev. Father Hyland. The speaker remarked how pleased everyone was to see Father Hyland about again so soon after his illness, and hoped he would be many years in Rangiora, where he was so popular with all classes. Father Hyland responded in a very happy speech. The singing of 'Auld lang syne' brought the proceedings to a close.

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Keen regret there must always be for the death of beauty and the eclipse of national glory—for the passing away of that old Ireland of Scholarship, Genius, and Chivalry—for the Bard and the Red Branch Knight who rode away together into the mists so long ago. But there is every indication of a magnificent renaissance of the Irish race. The long tenacious fight for legislative independence is almost over, and the coming of the new era in politics is marked by a passionate revival of the Gaelic spirit in literature.

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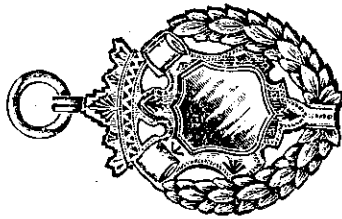
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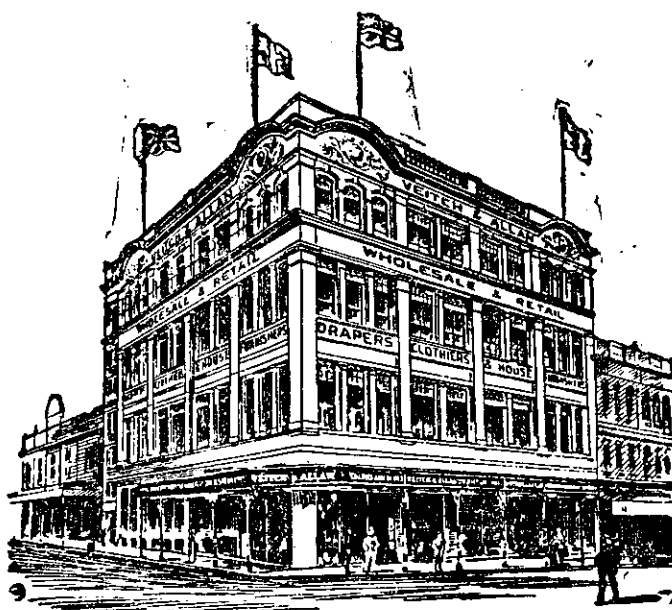
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The Catholic World

ENGLAND

NEW ARCHDIOCESES.

According to a cable message the Catholic dioceses of Liverpool and Birmingham have been made archdioceses. The Most Rev. Dr. Whiteside presides over the See of Liverpool, and Most Rev. Dr. Ilsley over that of Birmingham.

CHINA

PROSPECTS OF THE CATHOLIC MISSIONS.

The Rev. J. M. Fraser, of the Catholic Mission, Ningpo, China, who is collecting funds for Catholic missionary work at Ningpo, in an interview told an English newspaper representative that he did not think the present troubles in China involved serious danger for the missionaries. The Catholic missionaries, he said, are very careful not to create amongst the Chinese the impression that they are influenced by foreign ideas. As a matter of fact, they have made a large number of Chinese converts, and the prospects of winning many others are good. Multitudes of female children are saved from death in China by the priests and nuns, and they can without difficulty obtain as many as they can provide for. There is a Catholic orphanage at Ningpo, with five hundred girl inmates. It is in charge of an Order of native nuns—the Sisters of Purgatory. Father Fraser hopes that the generosity of the Catholics of these islands will enable his Bishop and himself to build additional churches and schools to supply the needs of the increasing Catholic community. During the last twenty years the Catholic population has doubled. There are thirty thousand Catholics within the area of the diocese. The total Catholic population of China is 1,200,000.

PORTUGAL

MODIFICATION OF THE SEPARATION LAW.

If the news telegraphed from Lisbon by the correspondent of the *Times* be correct the members of the Cabinet are practically acknowledging that persecution of the Christians of Portugal has imperilled the existence of the Republic. It is, he states, their intention to make changes in the Separation Law. The offensive proviso declaring that Catholic priests are authorised to marry and that when they die pensions will be granted to their widows and their children, if they have any, is to be scored out as repugnant to the ideas of Catholics (says the *Catholic Times*). Permission is to be given to the priests to wear their clerical robes in the streets, and several of the most drastic provisions are to be eliminated from the measure. Already it has been decided that the British Dominican Fathers and nuns in Lisbon should be allowed to remain. The correspondent of the *Times* doubtless obtained this information at headquarters. The Government has communicated to him its intentions with regard to the Separation Law. Unfortunately the announcement of promises on their part is not a guarantee of performance. It would seem, however, as if they are realizing that their only chance of preserving their authority in the State lies in a renunciation of the atheistic designs openly entertained by the Provisional Government. The policy of persecution has raised up enemies against the Republic everywhere.

UNITED STATES

ANOTHER CALUMNY REFUTED.

When Protestant writers in the British press wish to say something offensive of a Catholic country they never fail to use the expression 'priest-ridden.' They have not taken the trouble to inquire whether Pro-

testants are in a position to make such a reproach. The editor of a Protestant journal, the *New York Independent*, who has examined the subject for himself, frankly admits that they are not. He observes: 'From the elaborate statistics of the divers Christian denominations published we gather the result that the adjective 'priest-ridden' attaches not to Catholics, but in its fullest sense to Protestant denominations. These statistics show that the Catholics have the largest parishes, and the Baptists the smallest, that the Methodists have four times as many churches and three times as many ministers; the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have much less than one half of the communicants. The result is that there are only ninety Baptists on an average to one of the churches; one hundred and ten Methodists to each of the congregations, while the average number of Catholics to one church is not less than seven hundred and sixty-three. From this statement it seems that it is the Protestants that are 'minister-ridden.'

AN OBJECT LESSON.

As an object lesson in the principles for which their society stands, thirty thousand members of the Holy Name Societies connected with the Catholic churches in Brooklyn and on Long Island, comprising the diocese of Brooklyn, marched through the streets in the vicinity of designated rallying points on Sunday afternoon, September 24, making an impressive spectacle. The affair was the annual rally of the Diocesan Union of the Holy Name Societies, nineteen churches located at convenient centres being the rallying points, and to these went the societies of surrounding parishes. It was the largest showing that has yet been made by the Holy Name Societies of the diocese. Last year twenty-five thousand men marched. This year's programme was the same as that of last year, special services being held in each of the rally churches, where sermons were preached by priests who urged the members to continue the work they have undertaken. The work of the societies is the suppression of profanity, not only among the members of the organisation, but among those with whom they come in contact. In addition to profanity the members are pledged also to suppress immorality in conversation.

GENERAL

A SERIOUS UPHEAVAL.

Interviewed on his return after several months spent in travel in Europe, Archbishop O'Connell, of Boston, said that while abroad he took the opportunity of looking into conditions there, and gave it as his opinion that a great political and religious crisis is at hand, for which all concerned in the welfare of the social organisation generally are preparing. The fundamental principles of society are being attacked in European countries by various radical associations, but the forces of religion are well organised. Belgium and Germany are especially well organised religiously, the Archbishop said. All through Germany he saw the most wonderful manifestation of Catholic organisation, and he declared that the Emperor himself sees in Catholic forces the main support of order and law. As to France the Archbishop is quoted as saying: 'The general feeling of Frenchmen now is that unless they wish to see their country hopelessly enfeebled, they must retrace their steps. Even the radicals now see that the rabid policy they have been pursuing the past few years is a fearful national blunder, and that in the face of a crisis before which they now stand they need that solidarity which came only from internal harmony and peace. The few leaders who, to content the most irresponsible element of the French nation, have conducted a relentless persecution against the best sons and daughters of France, are opening their eyes at last to the results which are anything but consoling to true patriotic Frenchmen. There is no doubt that France will soon again take her honored place as a great Christian nation.'

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Notes in the 'Knocknagow' Country

The author of that delightful volume, *Knocknagow*, Charles J. Kickham, poet, patriot, and novelist, was born at Mullinahone, where his childhood was passed—'beside the Anner, at the foot of Slievenamon.' Mullinahone, writes a recent visitor, is a small, old, tumble-down town, which rests beneath the shadow of the historic Slievenamon Mountain. The little hamlet of Knocknagow has long since disappeared, and the place is now called Mocklershill. Near the Anner there dwelt once upon a time a winsome and devoted Irish Evangeline, on whom Kickham gently mused in his well known song:—

'She lived beside the Anner,
At the foot of Slievenamon,
A gentle peasant girl,
With mild eyes like the dawn;
Her lips were dewy rosebuds,
Her teeth of pearls so rare,
And a snowdrift 'neath a beechen-bough,
Her neck and nut-brown hair.'

Kickham's masterpiece was undoubtedly his book, *Knocknagow*, containing the simple annals of the little village that once nestled in the heart of the 'Golden Vale' in County Tipperary. The patriot poet of Ireland died in 1882, while still in his prime. I was told that 10,000 sorrowing hearts followed his coffin to the little churchyard in Mullinahone, where his body was laid to rest—

..... Beside the Anner,
At the foot of Slievenamon'—

the stream and mountain he loved so well. Kickham was fond of female society, but he died a bachelor. The companionship of women was congenial to his sensitive nature, and many of his poems were written in their praise. Here is the inscription on the Celtic cross over his grave:—

C. J. KICKHAM,
Born 9th May, 1828.
Died 22nd August, 1882.
Journalist, Novelist, and Poet;
But, before all, Patriot,
Traitor to Crime, Vice, and Fraud,
But True to Ireland and to God.
R.I.P.

Kickham died at Blackrock, County Dublin, and his last words were: 'Let it be known that I die in the Catholic faith; that I die loving Ireland, and I only wish I could have done more for her.'

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Every housewife should realise the possibilities of salt as a cleanser. Indeed, salt and paraffin should be in the cleansing outfit of every household, for together they form a combination which eradicates almost any dirt. For polishing mirrors nothing can exceed salt. When applying it the glass must be wet with clear water, then the salt rubbed on with a damp newspaper. The final rubbing may be done with dry newspapers or with a chamois skin. A tablespoonful of coarse salt, a teaspoonful of ammonia, and a pint of hot water mixed and kept for rinsing decanters and carafes will make them as bright as new. Silver discolored either by egg or other use will respond at once to a vigorous rubbing of damp salt.

Tea.

So far, civilised man has succeeded in manufacturing only four essentially different beverages which are extensively used. And yet liquids are as important as solids in contributing to the cravings of the human palate. The four principal manufactured beverages now in use by civilised communities are: First, the extract of the coffee bean; second, the extract of the cocoa bean; third, alcoholic drinks; and fourth, the extract of the tea plant.

Tea is one of the most important manufactured beverages known to mankind, inasmuch as it can be taken for a lifetime without injury to the human system, providing it is made right and taken as soon as made. Its properties have been described by one of the earliest Chinese writers, Lo Yu, who says:— 'Tea tempers the spirit, awakens thought, prevents drowsiness, lightens and refreshes the body, and clears the perceptive faculty. The gentle exhilaration which accompanies the moderate use of tea is not followed by the depression which succeeds the use of alcoholic stimuli. Experience has proved that tea sustains the mind under severe muscular or mental exercise, without causing subsequent exhaustion.'

The intelligent use of tea is in knowing that it possesses two leading chemical principles, viz., theine and tannin. The former contains the principal merits, and the latter the principal imperfections, of tea. Theine is a gentle tonic, which makes tea a mild stimulant. Tannin forms an acid which, if taken habitually to excess by persons in delicate health, is apt to affect the nerves or digestion. The whole secret, therefore, of obtaining the beneficial properties of tea without injurious effects, is to secure theine without tannin, and this can be accomplished by never permitting the tea leaves to boil, nor even to draw in the usual way, for over seven or eight minutes, after which time tannin begins to develop.

The average consumer approaches his grocer generally with the request for a pound of black or green tea, knowing little more than this about the article, and leaving the rest with the grocer. It is not suspected by either dealer or consumer that there are as wide differences in black teas alone as there are between tea and any other beverage. There are about two thousand tea flavors. Until the last seven years the green tea leaves have been found chiefly in China, but since then excellent specimens have been produced in India and Ceylon. Green teas are known as Gunpowders, Imperials, Young Hysons, and Hysons, according to the shape which the leaves take in the process of firing. Black teas are divided into four great families—Congous, Indias, Ceylons, and Oolongs, the first three kinds being fermented teas, while Oolongs are unfermented.

Maureen

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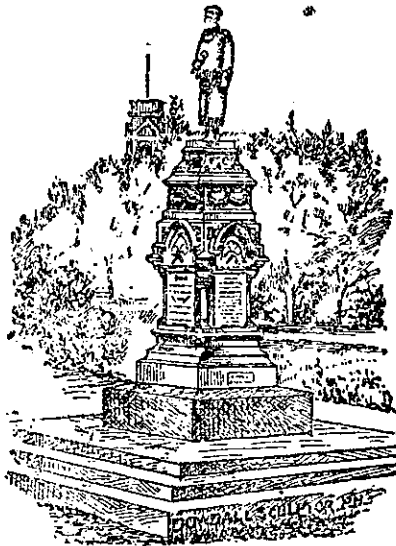
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A Syllable Typewriter.

A Milanese mechanic, Giulio Crespi, has invented a syllable typewriter. The machine has a keyboard of 48 keys, which are designed that each may be employed to write, with a single touch, either one letter or a syllable or parts of a syllable, according to will. A feature claimed for the machine is that it will write not only any Italian syllable whatsoever, but also most of those of other European languages. The mechanism is surprisingly simple, and yields clear and pleasing results.

The Mistral.

The mistral is a famous wind which blows cold and strong in South-Eastern France. In the district where it prevails the trees all lean toward the south-east, and the gardens have to be protected on the north-west side, from which the wind comes, by lofty walls. One winter in Marseilles a carriage in which a lady was driving was blown bodily into a canal by the mistral, and both the lady and the horse were drowned. In consequence of this accident, and of the power of this destructive wind, the Mayor of Marseilles, issued an order that no carriage should be allowed to drive alongside the canals or the harbour while a mistral was blowing.

Matches by the Million.

Probably some of the most wonderful triumphs of mechanical ingenuity are connected with the manufacture of the ordinary wooden match. Thus, after the blocks of wood have been cut by special kinds of knives into ribbons of wood six feet in length and the exact size and thickness of a match, these latter are fed into a wonderful kind of chopping machine which, though it has but one knife, is capable of turning out no fewer than ten million matches a day. Equally ingenious are the arrangements for drying the splinters of wood and dipping them into the compound that forms their 'heads.' Although the splints must be so arranged in frames as to keep them all at the same level and sufficiently far apart to prevent the igniting composition from spreading over two or more of them, the machinery employed is so perfect that a single attendant can in one day arrange more than a million splints in the frame ready for 'dipping,' while another man can 'dip' more than eighteen million matches in the same space of time.

Where Radium is Procured.

Supplies of radium, until recent years, were obtained wholly from the pitch-blende mines of Austria, and the Austrian Government, recognising the value of the product, prohibited the exportation either of radium or of radio-active substances. Pitch-blende was discovered later in Cornwall, but up to the present the total production by the country has amounted only to about half a gramme. Some years ago large bodies of uranium ore were discovered in Portugal, and the greater part of the radium now in existence has been obtained from that quarter. The control of practically the whole of the Portuguese deposits has recently been acquired, it may be mentioned, by an important English group, with adequate capital at its disposal for working the ore on the largely increased scale actually begun. The mineral deposits under the control of the above group contain an average of about 1 per cent. of uranium, and as the uranium has to be reduced two million times before pure radium bromide is obtained, some idea can be formed of the complicated and highly technical processes which the working of the ore necessitates.

Intercolonial

His Lordship Bishop Duhig recently opened and dedicated the Convent High School on the Strand, Townsville, which has just been erected at a cost of over £5000 (says the *Sydney Freeman's Journal*).

The Ven. Archdeacon Dalton, of Murwillumbah, passed away on October 20, the immediate cause of death being an attack of peritonitis. The deceased priest was a native of Jamestown, County Kilkenny, where he was born in 1866.

At the Ballarat band contest the St. Augustine's Orphanage boys, Geelong, won the A grade competition and the Australasian championship. A remarkable feature is that the average age of the winners is 14, the youngest member being 11 years old and the oldest 21. St. Augustine's Orphanage is conducted by the Christian Brothers.

It is highly creditable to our Catholic people (says the *Melbourne Advocate*) that despite the heavy double educational burden—and it has become heavier since so many new primary schools have had to be erected—they have increased the total for Hospital Sunday from the city and suburban churches from £796 19s 1d in 1910 to £942 17s 5d this year. Most of the Catholic churches showed an increase on last year's collection.

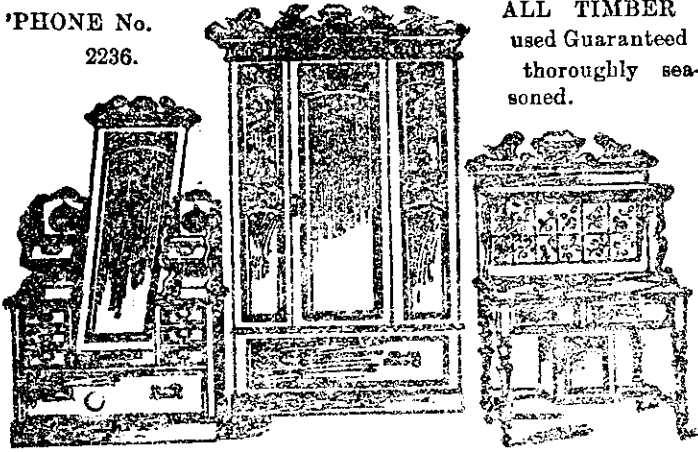
At a meeting of Christian Brothers old boys, held on October 18 (writes the Brisbane correspondent of the *Catholic Press*), it was decided to commemorate the golden jubilee of the Rev. Brother Barrett. The shape the memorial will take will be the establishment of a Science Hall at Nudgee College, to be known as the Barrett Science Hall. The old boys recognise that the educational trend of the present day is more and more in a scientific direction, and they are anxious to see the Christian Brothers' colleges maintain the eminence they have attained amongst the secondary institutions of this State.

In the course of his sermon at St. Brigid's Church, West Perth, on Sunday, October 8, his Lordship Bishop Clune said he was grateful to his people for their generosity, and it was with feelings of great pleasure that he could say that he now had every hope and confidence that the difficulties with which he was beset would, if not all overcome, be at least greatly decreased before next May. His hopes (says the *W.A. Record*) were grounded on the fact that he had up to the present paid off the sum of £26,000 towards the liquidation of the great debt; but while thanking them for their past goodness he must implore them to proceed in the same generous spirit till the end of the twelve months. They could not afford to relax their efforts, as the responsibility and anxiety were still very great.

Speaking at the opening of the new Mater Misericordiae Home, Waverley, on Sunday, October 22, his Grace the Archbishop of Sydney referred to a report which appeared in one of the papers concerning his health (says the *Freeman's Journal*). 'That newspaper,' said his Grace, 'remarked that I had taken an express-train for eternity—and was rushing hard for it. That showed its interest in me. I thought it well to ask my physician, just to save me from all blame in case I died, and he assured me I would get a first-class policy in case of life assurance. I hope we will have many more functions like this, that we will always have work like this and St. Mary's Cathedral.'

In supporting a vote of thanks to Very Rev. Dean Phelan, V.G., who opened a garden fete at the Academy of Mary Immaculate, Fitzroy, which was moved by Hon. J. G. Duffy, K.S.G., and seconded by Mr. Frank Brennan, LL.B., Mr. Justice Hodges, who was greeted with loud applause, said that there was no Christian body that he respected more than the Catholic Church for the efforts made and the determination shown to bring up its young in the fear of God. He had a strong feeling, and expressed it more than once, that education without morals was simply calculated to make an educated person a danger to his surroundings. The Catholic Church, in educating her young, was safeguarding her own interests. Dean Phelan stated that 40,000 children were being educated in Catholic schools at a saving to the State of £240,000 a year.

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The Family Circle

KISS THEM GOOD NIGHT

The tales are told, the songs are sung,
The evening romp is over,
And up the nursery stair they climb,
With little buzzing tongues that chime
Like bees among the clover.

From song and tale and make-believe
Their busy brains and happy hearts
Are full of crowding fancies;
A wondrous web of dreams they weave,
And airy child romances.

The starry night is fair without,
The new moon rises slowly,
The nursery lamp is burning faint;
Each white-robed like a little saint,
Their prayers they murmur slowly.

Good-night! The tired heads are still,
On pillows soft reposing;
And dim and dizzy mists of sleep
About their thoughts begin to creep—
Their drowsy eyes are closing.

Good-night! While through the silent air,
The moonbeams pale are streaming,
They drift from daylight's noisy shore,
Blow out the light and shut the door
And leave them to their dreaming.

MISTIGRIS: THE STORY OF A CAT

Everyone knew of an old lady living in the country that had for a companion a cat named Mistigris. The house they occupied was white with a red roof; five stone steps, bordered with an iron railing, led up to the entrance.

The garden in front of the house was surrounded by a white wall so low that one could look over it. It was full of sunlight, because the pear trees, plum trees, and cherry trees were but little higher than the wall. Just in front of the house was a majestic chestnut tree, which cast a grateful shade. The fruit trees stood in two rows, and between them were vases of flowers. The whole resembled a gala place, where bees, birds, and butterflies were ever on the wing.

Every day, after breakfast, the old lady came out to sit in a wicker-chair at the foot of the steps, to embroider. From time to time she would look up into the chestnut tree, whose leaves rustled softly in the light breezes.

Mistigris, who never left his mistress, took up his station on the lower step. Sitting there motionless, his tail curled around his paws, he watched the bees and butterflies flitting about among the flowers. Yellow spots glinted in his eyes as he lazily blinked and listened to the various sounds around him. When a fly came near him, he moved his head ever so slightly. Occasionally he glanced at his mistress out of the corners of his yellow eyes; and when he saw that things were as they should be, he licked his paws, curled up in a ball, and went to sleep.

One day as the old lady was sitting in her accustomed place at the foot of the steps, she heard cries of distress; and, looking up, she saw two little tomtits circling excitedly around the chestnut tree, while Mistigris was crouching on a branch close to a nest of young birds.

Much alarmed, she called the cat; but it was of no use. She then took up some pebbles and threw them at him; still he refused to come down. Even while she was looking, he pounced upon the nest and in a twinkling the little birds were devoured. He then came slowly down from the tree, trying to look innocent and appear as if nothing had happened. Like a cowardly criminal, he crept softly along, stretching out

first one paw, then another. As soon as he was on the ground, his mistress began to scold him.

'What a bad cat!' she said. 'You have just had your breakfast; and even if you were hungry, you should not have eaten those little birds.'

Mistigris only half turned his head, pretending not to hear. Besides, he had been taught to catch mice, and why not birds, too?

The following morning the two came out as usual to sit in the shade, Mistigris walking lazily along to his place on the lower step. As soon as he appeared a piercing cry came from the tree. The mother tomtit recognised the slayer of her children, as she sat by her empty nest. She kept up her shrill notes, seeming to say:

'Give me back my little ones! Give me back my little ones!'

She kept up her plaint unceasingly, until all the air around was penetrated with her grief, like the chill of a mist. The other birds of the garden remained mute. The leaves forgot to rustle, the flowers hung their heads, and the butterflies hid themselves. All Nature seemed to be sharing the little mother's sorrow.

Cats are not supposed to understand the language of birds; but Mistigris knew what the mourning meant. He was uneasy and did not know where to look. He tried to interest himself in other things. He watched the flies chasing about. He winked his eyes, as if the golden dust blinded him; and seemed to be counting the flowers, blooming a distance away.

But the tomtit was ever present, there on the bough just above him, looking directly at him, and opening and shutting her little beak as she chirped and moaned:

'Give me back my little ones! Give me back my little ones!'

In spite of himself, Mistigris every now and then turned his whiskered nose up towards the branches; then, as if ashamed, he bent his head and appeared to be sniffing at the stone step on which he lay.

The tomtit continued to mourn. Her notes were so shrill and piercing that Mistigris grew very nervous. Chills ran down his back, and his bristling hair looked like grass blown by the wind. He opened his mouth to mew, but no sound came forth. He tried to turn away, but he could not: fascination held both eye and ear. After a time the situation became so intolerable that he succeeded in uttering a plaintive sound, looking at his mistress as if to say to her:

'Take pity on me, I beg of you, and make that bird keep still!'

But the old lady, herself much affected by the mother's mourning, answered sternly:

'No, no, Mistigris! You ate up her little ones!'

The cat was now utterly discouraged. He could not even repeat his first faint mew. He fell to trembling violently, from real fear this time. And, in truth, he had reason to be afraid. Another bird, the father, appeared on the scene, and the mother's note immediately changed from sorrow to anger. She seemed to be urging her mate to action.

'Go! go!' she chirped fiercely.

The father bird did not need much urging. He began circling about, above Mistigris, returning to the tree after every round.

The cat was afraid to move. He tried not to see the angry bird; but, despite his efforts, his eyes followed the wild flight.

The bird kept on circling, perching each time on a lower branch than before. Finally he was on the very lowest, then on the iron railing, then on the top step.

Mistigris bent his head, hardly daring to breathe. Suddenly the irate little father darted down and perched on the cat's head, between his ears. Then he began to peck vigorously at his nose, as if to say:

'Take that! and that! murderer of little innocents!'

When he had appeased his wrath, he flew up to join his mate, who had been watching the performance.

Silence reigned in the garden. All Nature—the leaves, flies, flowers, and butterflies—seemed to be in sympathy with the outraged parents. Much cast down, and feeling that everything was against him, Mistigris crept into the house and hid himself in a dark corner.

Every day for a month the birds greeted his appearance with sharp cries; and whenever the cat saw the father bird begin to circle about, perching on a lower branch each time, he would run quickly into the house. Finally he would not venture outside if he even saw the birds in the tree.

But mourning does not last forever, and the little tomtits soon had a new nest and a new family. They ceased their outcry when Mistigris appeared; and one day the cat seemed to feel that he was forgiven. After that he came out as usual. The mother bird complained no more; instead, she sat on her nest, her head just showing above it; and she and Mistigris watched each other for hours, without fear on either side.

From time to time the father would appear, bearing something in his beak. Then the mother would rise, and Mistigris could see some little heads stretched up for the food. At such moments he would look away—so as to avoid temptation, perhaps. Whatever the reason, he would usually either walk away entirely or rise and change his position, lying down with his back toward the chestnut tree. His appetite for young birds seemed to have entirely disappeared, and the nestlings this time were safe.—*Ave Maria.*

TIT FOR TAT

An old countrywoman and her daughter went into a shop in town to buy a bonnet. When she had purchased the bonnet, the milliner, turning to the woman, said, 'What about a sailor for your daughter?'—meaning, of course, a hat.

The woman, turning to the milliner, indignantly retorted, 'What about a sojer for yersel?'

TRAINING THE MIND

'Anyone can acquire a good memory,' said the teacher to his class, 'if he trains his mind to hang things on their own pegs, so to speak. For instance, in what year was Gladstone born?'

'I don't remember,' answered the pupil.

'Don't remember? Well, you must go about it in the right way. How many Muses were there?'

'Nine.'

'Of course. Now double that number.'

'Eighteen.'

'Now multiply it by one hundred.'

'Eighteen hundred.'

'Very good. Now hold on to that. How many Graces were there?'

'Three.'

'Precisely. Multiply that by itself.'

'Nine.'

'Just so. Now add that to the result you first obtained, and what have you?'

'Eighteen hundred and nine.'

'Well, now you have it. Gladstone was born in 1809. Everything depends upon going to work in a proper manner. The memory needs a bit of help, that's all.'

FAMILY FUN

The Power of the Breath.—When you have breathed into a paper bag in order to inflate it, for the fun of popping it afterward with your fist, have you ever asked yourself what is the power of your lungs? You are aware that this force is capable of being measured by the instrument called the spirometer, which you will often see exhibited. You may replace this elaborate affair with a simple paper bag. Let your bag be long and rather narrow, of a sufficiently strong fabric. Lay it flat on the edge of the table, its mouth towards you; charge it with gradually increasing weights, such as books; then begin to blow, and you will be fairly astonished at the weight your breath is able to balance. As soon as you have become expert you will find it quite easy to upset a couple of heavy books, one above the other, by blowing underneath them.

On the Land

The magnitude of the sawmilling industry in this district (writes the Auckland *Star's* Taihape correspondent) may be gauged by the fact that during the past 12 months the mills in the Rangitikei Sawmillers' Association paid out in wages no less a sum than £99,000.

Mr. Walter Blackie expressed the opinion at the last meeting of the Southland A. and P. Association that judging of horses at parades was a farce, and the result was that three or four horses were given a pull over all the others, which, perhaps, might be better horses. He favored reverting to the old idea of merely parading the horses.

Mr. J. R. Henry, an Australian horse-buyer in a large way, was operating in Ashburton district recently, and secured 36 fine draught horses. This brings the total number of Dominion mounts which Mr. Henry has secured for the Melbourne market up to 708. Mr. Henry considers that the stamp of draughts in Canterbury is a high-class one, and that there will be a market for such animals in Australia for many years to come.

In Denmark, famed for its dairy herds, Mr. Murray, the Victorian Premier, who has just returned from a trip to Europe, formed the opinion that the fact that the cows gave a much larger yield than was obtained in Australia was due to better methods of feeding rather than superiority of strain. He made a study of farming in various countries, and came across a potato digging machine which is claimed to effect a saving of 30s per acre. A sample of these machines is being imported to Victoria.

At Burnside last week 220 head of cattle were yarded, this being a large increase in the total forward at the previous sale. The large yarding caused a reduction of from 10s to 15s per head in prices as compared with those of the previous sale. Shortly after the commencement of the sale many of the cattle were passed in. This had the effect of hardening prices and bidding became more animated. The yarding of sheep totalled 2714, and the quality of both ewes and wethers was good. The latter made up to 27s 3d and prime ewes to 28s 6d. Prime lambs were yarded to the number of 152, this being the best yarding this season. The large number brought forward caused a weakening in prices as compared with previous sale of from 2s to 3s per head.

At Addington last week there was a double market in consequence of the holidays, and consequently the entries were somewhat larger than of late in several departments. There was practically no change in the values of store sheep and fat cattle, both of which classes were firm. Lambs and fat pigs were firmer. Fat sheep sold at late rates till towards the end of the sale, when they were rather easier. Store and dairy cattle sold fairly well. The entry of fat cattle totalled 297 head. The yarding generally was of good to prime quality, and the demand was fairly brisk till towards the end of the sale, when business was more difficult to effect. There was practically no change in prices. The entry in fat lambs numbered 311. There was a good proportion of prime lambs, and a good demand existed throughout the sale, and the decline of the previous week was recovered by about 3s per head. There was a large yarding of fat sheep. The quality generally was good, and the market opened well, but eased a little towards the close. The range of prices was: Extra prime woolly wethers, to 42s; prime, 23s to 26s; others, 19s 2d to 22s 6d. The offering of fat pigs was below the average, and there was a keen demand, and prices were firmer, especially for porkers.

Those unfortunates who suffer such torture and misery with Blind, Bleeding, or External Piles, should use Baxter's Pile Ointment, which is an invaluable remedy for the speedy and effectual cure of this distressing complaint. One application gives relief. Price, 2/6, post free, from Baxter's Pharmacy, Stafford street, Timaru....

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